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Bunyan

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POETIC SKETCHES

FROM

BUNYAN.

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POETIC SKETCHES

FROM

BUNYAN:

COMPRISING SOME OF THE LEADING INCIDENTS

IN

THE FIRST PART

OF THE

Pilgrim's Progress:

BY

J. B. DRAYTON.

WITH A BRIEF MEMOIR OF JOHN BUNYAN, AND NOTES,
SELECTED AND ABRIDGED FROM THE REV. T. SCOTT,
Rector of Aston Sandford, Bucks;
And late Chaplain to the Lock Hospital, London.

CHELTENHAM:
PRINTED BY TURNER AND HADLEY,
AND SOLD BY S. BETTISON, AND G. A. WILLIAMS.

1821.

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Dir.
Mr Leich
5-24-48
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ADVERTISEMENT.

THE design of this Volume, is to present to that class of readers who may favour the attempt, a selection from such incidents in the First Part of the *Pilgrim's Progress* as appeared most susceptible of poetic embellishment, or otherwise particularly interesting; and to induce those *young persons of cultivated mind* who have been accustomed to slight the *original* as a coarse and illiterate production, to give

6-19-48 cd

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it a diligent perusal. Such a perusal will amply repay their attention, and they will find, that whatever may be its defects in a few minor points, its general merits are of the highest order.—It is a rude but luxuriant wilderness, where every variety of useful and ornamental production is indigenous: and a chief object in the present undertaking has been, to prune a few redundancies, and, by genial culture, to call forth each native beauty into more attractive and vivid expansion. The *scale of character* is somewhat raised, but the *identity*, it is hoped, will be found sufficiently preserved. The *Notes* (which the name of the author cannot fail to recommend,) are added as a useful appendage to

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the Allegory, that the young reader may not "scan the work but slip the lesson by."

The following *Testimonies* of eminent men to the PILGRIM'S PROGRESS, will exhibit their opinion of its general merit, and of its adaptation to poetic embellishment.

"The *Pilgrim's Progress* ranks high among the works of original genius: it is among the very few books indeed, of which the reader when he comes to the conclusion, wishes they had been longer; and has the best evidence of its merit, in the general and continued approbation of mankind."

Dr. Johnson.

"The Allegories in the *Pilgrim's Progress* are well conceived, and prove the Author to have possessed powers of invention which, if they had been refined by learning, might have produced something very noble."

Dr. Beattie.

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"Bunyan, who has been mentioned among the least and lowest of our writers, and even ridiculed as a driveller by those who have never read him, deserves a much higher rank than is commonly imagined.—The Allegory is admirably carried on, and the characters justly drawn and uniformly supported. The Author's original and poetic genius shines through the coarseness and vulgarity of his language, and intimates that if he had been a master of numbers, he might have composed a poem worthy of Spenser himself."

Rev. J. Grainger.

"Bunyan's invention is like that of Homer."

Merrick.

"I have been better entertained and more informed by a few pages in the *Pilgrim's Progress*, than by a long discourse upon the will, and the intellect, and simple and complex ideas."

Dean Swift.

"It would not perhaps be difficult to prove, that the *Pilgrim's Progress* is as really an original production of vigorous native genius, as any of those works, in prose or verse, which have excited the admiration of mankind, through successive ages, and in different nations."

Rev. T. Scott.

"O thou, whom, borne on fancy's eager wing
Back to the season of life's happy spring,

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I pleas'd remember, and while mem'ry yet
Holds fast her office here, can ne'er forget;
Ingenious dreamer, in whose well told tale
Sweet fiction and sweet truth alike prevail;
Whose hum'rous vein, strong sense, and simple style,
May teach the gayest, make the gravest smile;
Witty, and well employ'd, and, like thy Lord,
Speaking in parables his slighted word;
I name thee not, lest so despis'd a name
Should move a sneer at thy deserved fame;
Yet, ev'n in transitory life's late day
That mingles all my brown with sober grey,
Revere the man, whose *Pilgrim* marks the road,
And guides the *Progress* of the soul to God."

Cowper.

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MEMOIR

OF

JOHN BUNYAN.

The celebrated author of the Pilgrim's Progress was born, A.D. 1628, at Elstow, a small village near Bedford. His father earned his bread by the low occupation of a tinker; but he bore a fair character, and took care that his son, whom he brought up to the same business, should be taught to read and write. We are told indeed, that he quickly forgot all he had learned, through his extreme profligacy: yet it is probable, that he retained so much as enabled him to recover the rest,

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when his mind became better disposed; and that it was very useful to him in the subsequent part of his life.

In early youth he was twice preserved from the most imminent danger of drowning: and being a soldier in the parliament's army at the seige of Leicester, A.D. 1645, he was drawn out to stand centinel; but one of his comrades, having by his own desire taken his place, was shot through the head on his post; and thus *Bunyan* was reserved by the all-disposing hand of God for better purposes. He seems, however, to have made progressive advances in wickedness, and to have become a ring-leader in every kind of profaneness and excess.

His career of vice at length received a considerable check, in consequence of his marriage with the daughter of a person who had been very religious in his way, and remarkably bold in reproving vice, but who was then dead. His wife's discourse to him concerning her father's piety excited him to go regularly to church; and as she brought him, for her whole portion, *The Practice of Piety*, and *The plain Man's Path-way to Heaven*, he employed himself frequently in reading these books.

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This new attention to religion was, however, ineffectual to the reformation of his conduct: and while he was proceeding in his wretched course of sin, a woman of very bad character reproved him with great severity for profane swearing; declaring in the strongest expressions, that he exceeded in it all men she had ever heard. This made him greatly ashamed, when he reflected that he was too vile even for such a bad woman to endure: so that from that time he began to break off that odious custom.

He was, however, reluctant to part with his irreligious associates and vain pleasures; till the conversation of a poor man, who came in his way, induced him to read the Bible, especially the preceptive and historical parts of it: and this put him upon an entire reformation of his conduct; so that his neighbours were greatly astonished at the change. In this manner he went on for about a year; at sometimes satisfied with himself, and at others distressed with fears and consciousness of guilt. Indeed he seems ever after to have considered all these convictions and desires as wholly originating from natural principles; but in this perhaps some persons will venture to dissent from him. A self-righteous dependence accompanied with

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self-complacency, and furnishing incentives to pride, is indeed a full proof of unregeneracy: but conscientiousness connected with disquietudes, humiliation for sin, and a disposition to wait for divine teaching, is an effect and evidence of spiritual life, though the mind be yet darkened with ignorance, error, and prejudice. And he that hath given life, will give it more abundantly: for, "The path of the just is as the shining light, "that shineth more and more unto the perfect day."

After various fluctuations in his religious course, Mr. *Bunyan* became acquainted with Mr. *Gifford*, an Antipædobaptist minister at Bedford, whose conversation was very useful to him: yet he was in some respects more discouraged than ever, by fuller discoveries of those evils in his heart, which he had not before noticed; and by doubts concerning the truth of the scriptures, which his entire ignorance of the evidences by which they are most completely authenticated, rendered durably perplexing to him. He was, however, at length relieved by a sermon he heard on the love of Christ; though the grounds on which he derived satisfaction and encouragement from it, are not very accurately stated.—Soon after this he was admitted, by adult baptism, a member of Mr. Gifford's church, A.D.

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1655, being then twenty-seven years of age; and after a little time, he was earnestly desired by the congregation to expound or preach, in a manner which is customary among the Dissenters, as a preparation to the ministry. For a while he resisted their importunity, under a deep sense of his incompetency; but at length he was prevailed upon to speak in a small company, which he did greatly to their satisfaction and edification. Having been thus proved for a considerable time, he was at length called forth, and set apart by fasting and prayer to the ministerial office, which he executed with faithfulness and success during a long course of years; though frequently with the greatest trepidation and inward disquietude.

As he was baptized in 1655, and imprisoned in 1660, he could not have been long engaged in the work when the latter event took place: and it does not appear whether he obtained a stated employment as a minister; or whether he only preached occasionally, and continued to work at his trade; as many Dissenters very laudably do, when called to minister among poor people, that they "may not be burdensome to them."—Previously however to the restoration of Charles II. when the churches were principally filled by those, who have since been

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distinguished as non-conformists; he was expected to preach in a church near Cambridge; and a student of that university, not remarkable for sobriety, observing a concourse of people, was induced by curiosity to hear 'the tinker prate;' but the discourse made an unexpected impression on his mind, he embraced every future opportunity of hearing Mr. *Bunyan*, and at length became an eminent preacher in Cambridgeshire.

When the restoration took place; and, contrary to equity, engagements, and sound policy, the laws were framed and executed with a severity evidently intended to exclude every man, who scrupled the least tittle of the doctrine, liturgy, discipline, or government of the established church, Mr. *Bunyan* was one of the first that suffered by them: for being courageous and unreserved, he went on in his ministerial work without any disguise; and Nov. 12, 1660, he was apprehended by a warrant from Justice *Wingate*, at Harlington, near Bedford, with sixty other persons, and committed to the county jail. Security was offered for his appearance at the sessions; but it was refused, as his sureties would not consent that he should be restricted from preaching. He was accordingly confined till the quarter-sessions, when his indictment stated, 'That *John Bunyan*, of

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'the town of Bedford, labourer, had *devilishly* and *perniciously* 'abstained from coming to church to hear divine service; and 'was a common upholder of several unlawful meetings and 'conventicles, to the great *disturbance* and *distraction* of the 'good subjects of this kingdom, contrary to the laws of our 'sovereign Lord the King.' The facts charged upon him in this absurd indictment were never proved; as no witnesses were produced. He had confessed in conversatiou with the magistrates, that he was a dissenter, and had preached; these words being considered as equivalent to conviction were recorded against him; and as he refused to conform, he was sentenced to perpetual banishment. This sentence indeed was not executed: but he was confined in Bedford jail more than twelve years, notwithstanding several attempts were made to obtain his deliverance.

During this tedious imprisonment, or at least part of it, he had no books, except a Bible and Fox's Martyrology; yet thus circumstanced, he penned the Pilgrim's Progress, and many other treatises! He was only thirty-two years of age when he was imprisoned; he had spent his youth in the most disadvantageous manner imaginable; and he had been no more

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than five years a member of the church at Bedford, and less time a preacher of the gospel: yet in this admired allegory he appears to have been most intimately acquainted with all the variety of characters, which ministers, long employed in the sacred service, and eminent for judgment and sagacity, have observed among professors or opposers of evangelical truth!

In the last year of his imprisonment, (A.D. 1671,) he was chosen pastor of the dissenting church at Bedford; though it does not appear what opportunity he could have of exercising his pastoral office, except within the precincts of the jail. He was however liberated soon after, through the good offices of Dr. *Barlow*, Bishop of Lincoln, after many fruitless attempts had been made for that purpose. Thus terminated his tedious, severe, and even illegal imprisonment, which had given him abundant opportunity for the exercise of patience and meekness; and which seems to have been over-ruled both for his own spiritual improvement, and the furtherance of the gospel; by leading him to study, and to form habits of close reflection, and accurate investigation of various subjects, in order to pen his several treatises: when probably he would neither have-

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thought so deeply, nor written so well, had he been more at ease and at liberty.

A short time after his enlargement, he built a meeting house at Bedford, by the voluntary contributions of his friends; and here he statedly preached to large auditories, till his death, without meeting with any remarkable molestation.—He used to come up to London every year, where he preached among the nonconformists with great acceptance; and it is said that Dr. *Owen* frequently attended on these occasions, and expressed his approbation in very decided language. He likewise made stated circuits into other parts of England; and animated his brethren to bear the cross patiently, to obey God rather than man, and to leave all consequences with him. He was at the same time peculiarly attentive to the temporal wants of those who suffered for conscience-sake, and of the sick or afflicted: and he employed his influence very successfully, in reconciling differences among professors of the gospel, and thus preventing disgraceful and burdensome litigations.—He was very exact in family-religion, and the instruction of his children: being principally concerned for their spiritual interests, and comparatively indifferent about their temporal prosperity. He

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therefore declined the liberal proposal of a wealthy citizen of London, to take his son as an apprentice without any premium, saying, 'God did not send me to advance my family but to 'preach the gospel;'—probably disliking the business or situation, as unfavourable to piety.

In the year 1688, he took a journey in very bad weather from London to Reading, Berks, to make up a breach between a father and his son, with whom he had some acquaintance; and having happily effected his last work and labour of love, he returned to his lodgings on Snow-hill apparently in good health, but very wet with the heavy rain that was then falling: and soon after he was seized with a fever, which in ten days terminated his useful life. He bore his malady with great patience and composure, and died in a very comfortable and triumphant manner, Aug. 31, 1688, aged sixty years; after having exercised his ministry about thirty-two. He lies buried in Bunhill Fields; where a tomb-stone to his memory may still be seen.—He was twice married: by his first wife, he had four children, one of which, a daughter named *Mary* who was blind, died before him. He was married to his second wife A.D. 1658, two years before his imprisonment, by whom he seems not to

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have had any children. She survived him about four years. Concerning the other branches of his family we have not been able to gain any information.

Mr. *Bunyan* was tall and broad set, though not corpulent: he had a ruddy complexion, with sparkling eyes, and hair inclining to red, but in his old age sprinkled with grey. His whole appearance was plain, and his dress always simple and unaffected.—He published sixty tracts, which equalled the number of years he lived. The Pilgrim's Progress had passed through more than fifty editions in 1784.

His character seems to have been uniformly good, from the time when he was brought acquainted with the blessed gospel of Christ: and though his countenance was rather stern and his manner rough; yet he was very mild, modest, and affable, in his behaviour. He was backward to speak much, except on particular occasions, and remarkably averse to boasting; ready to submit to the judgment of others, and disposed to forgive injuries, to follow peace with all men, and to employ himself as a peace-maker: yet he was steady to his principles, and bold in reproving sin without respect of persons.—Many slanders

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were spread concerning him during the course of his ministry, some of which he refuted; they have however all died away; and no one now pretends to say any thing to his disadvantage, except as a firm attachment to his religious creed and practice has been called bigotry; and as the account given of his own experience has been misunderstood or misrepresented.

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POETIC SKETCHES, &c.

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POETIC SKETCHES

FROM

BUNYAN.

The Pilgrim *described.*

Outcast on earth's bewilder'd waste,
A Den* my way-worn steps had traced—
Stern shelter!—There, toil-spent, I laid
My limbs beneath the savage shade:

* Bedford Jail; in which the Author was confined about

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A vision'd slumber seal'd mine eyes,
When, lo! before me seem'd to rise
All pale, and pensive, and deprest,
A man in vile and tatter'd vest.
On his near home he shunn'd to look;
His right hand grasp'd an ancient book;
While his bow'd back a sordid pest,
A strange, a pond'rous load, opprest.[1]
Piteous I gazed.—I mark'd him wide
Unclose the record.—Deep he sigh'd:—
He read—and trembled as he read;
And many a bitter tear he shed;

[1] Isa. lxiv. 6. Luke xiv. 33. Ps. xxxviii. 4. Hab. ii. 2.

---

twelve years, for exercising his ministry contrary to the statutes then in force.

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Till stern despondent agony
Wrung from his heart this doleful cry,
'Lost! lost! undone! for ever lost!'*

Thus into tempest inly tost,
He bent him home, silent and slow,
And hush'd awhile his secret woe.
Frail effort!—Swift the torrent-tide
Of anguish ev'ry art defied,
And, groaning, thus aloud he cried:

---

* The man clothed in rags, implies that all men are sinners, in their dispositions and conduct; that their supposed virtues are radically defective, and worthless in the sight of God; and that the Pilgrim has discovered his own righteousness to be insufficient for justification, even as sordid rags would be unsuitable raiment for those who stand before

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'O my loved wife, my children! ye behold
'Your friend, your father, wretched and undone;
'Sore press'd beneath this constant load, and
'doom'd
'To tenfold weight of still-increasing woe!—

---

kings.—His face turned from his own house, represents the sinner convinced that it is absolutely necessary to subordinate all other concerns to the care of his immortal soul, and to renounce every thing which interferes with that grand object: and this makes him lose his former relish for the pleasures of sin, and even for the most lawful temporal satisfactions, while he trembles at the thought of impending destruction.[1]—The book in his hand in which he read, implies, that sinners discover their real state and character by reading and believing the Scriptures; that their first attention is often directed to the denunciations of the wrath to come; and that in this case they cannot but continue to

[1] Heb. xi. 8, 24—27.

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'Nor I alone:—'Tis verily foretold,
'That soon a fiery deluge shall be rain'd
'On this devoted city; yea, that thou,
'And these sweet babes, in that dire overthrow,
'Shall sink, with me, to miserable ruin;

---

search the Word of God, though their grief and alarm is increased by every perusal.—The burden on his back represents that distressing sense of guilt and fear of wrath, which deeply convinced sinners cannot shake off; 'the remem-'brance of their sins is grievous to them, the burden of 'them is intolerable;' their consciences are oppressed with guilt, even on account of those actions in which their neighbours perceive no harm; and their hearts tremble at the prospect of dangers of which others have no apprehension.—The circumstances of these humiliating convictions exceedingly vary, but the life of faith and grace always begins with them; and they who are wholly strangers to this experience, are christians only in name and form.

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'Save (tho' as yet unhoped) all-gracious Heav'n
'Send timely rescue.'

All amaze,
His friends upon each other gaze:—
Unwitting the dire cause, they deem
His dread report a wild day-dream;
His panic seem'd a frenzied fright
Would yield, perchance, to sober night.—
Night came, but each slow hour was fraught
With sighs, and tears, and sleepless thought;
Till morn, return'd with hateful glow,
Brought them a tale of deeper woe.
With kindly counsel once again
He sought their credence to obtain,
Their fears to move;—but all in vain!

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His warnings flash'd on hearts of steel;
And, for his watchful love, they deal
  Harsh chiding, scoff, and cruel taunt,
And cold neglect.—Repulsed, and pain'd,
All further effort he refrain'd;
  And, pensive, in his lonely haunt
The secret chamber, or the field,
His soul to silent grief would yield;
And midst his complicated care,
Pour for his friends a pitying prayer.
Then, into hallow'd musings wrought,
Celestial solace thence he sought;
Or from that sacred book, his dear
His dread companion!—but no cheer,
No glimpse of hope, 'twas his to know:—
Heav'n seem'd to frown his mortal foe;

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And that portentous Word, that erst
On his reft heart like thunder burst,
Still spoke swift vengeance from on high,
And still wrung forth that doleful cry,
'Woe! woe is me![1]
'Where shall I flee?—
'I loathe to live, I dread to die!'*

[1] Isa. vi. 5.

---

* The contempt or indignation, which worldly people express towards those who are distressed in conscience, commonly induces them to conceal their inquietude as long as they can, even from their relatives; but this soon becomes impracticable. Natural affection also, connected with a view of the extreme danger to which a man sees the objects of his most tender attachment exposed, but of which *they* have no apprehensions, will extort earnest representations, warnings, and intreaties.—They who are

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Christian's *discourse with* Pliant.—

The Slough *of* Despond.

CHR. Welcome! heroic neighbour: Much I joy
To have won thee my companion: Had yon churl,*
So proudly steel'd, once felt, as I, the charms

---

ignorant of the Scriptures, and unaccustomed to compare their own conduct with the divine law, will be amazed at such discourse; and, instead of duly regarding the warnings given them, will commonly ascribe them to enthusiasm or insanity: and, as

* OBSTINATE.

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And potent terrors of the world unseen,
He had not lightly, *thus*, giv'n us the back.

PLI. True to a jot:—And, since no captious ear
Listens our converse, be thy steady theme
Our destined bliss, and how to be enjoy'd.

---

prophets, apostles, and the Son of GOD himself, were looked upon as visionaries or beside themselves by their contemporaries; we may be sure that no prudence, excellence, or benevolence, can exempt the consistent believer from the same trial. Near relations will generally be the first to form this opinion of his case; and will devise various expedients to quiet his mind: diversions, company, feasting, absence from serious friends or books, will be prescribed; and by these means a false peace often succeeds a transient alarm. But when any one has received a genuine humiliating discovery of the evil and desert of sin, such expedients will not alleviate but increase the anguish; and will be followed

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CHR. The glorious vision that enwraps my soul,
And cheers my hope, no mortal speech can paint;
Yet, would'st thou some blest antepast, attend;
While from these radiant pages I unfold
Their bright display.———

PLI. But canst thou vouch them true?

---

by still greater earnestness about his own salvation and that of others.. This commonly strengthens prejudice, and induces obduracy: and contemptuous pity gives place to resentment, ill-usage, derision, or neglect. The disconsolate believer is then driven into retirement, and endeavours to relieve his burdened mind by reading the Scriptures, and meditating on his doleful case, with compassionate prayers for his despisers: and thus he sows in tears that seed from which the harvest of his future joy will surely be produced.

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CHR. Yea, truth itself;—
Their Author cannot lie.[1]

PLI. Well said:—Proceed.—

CHR. A boundless kingdom shall be ours, and life
Eternal, to command its unknown joys.[2]

PLI. Glad news!—What then?

CHR. There crowns of glory wait us;
Yea, robes of light, effulgent as the sun
In heav'n's pure firmament.[3]

[1] Tit. i. 2. [2] Isa. xlv. 17. John x. 27—29. [3] 2 Tim. iv. 8. Rev. iii. 4. Matt. xiii. 43.

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PLI. 'Tis bravely spoke :—
Say on.—

CHR. There, crying and grief shall be no more;
For HE who reigns supreme, shall from our eyes
Wipe ev'ry tear.[1]

PLI. But say—our company?

CHR. High Seraphs, dazzling-bright, and Cherub choirs
Beaming mild lustre, shall salute us there;[2]
There we shall meet th' emancipate from earth;
A countless multitude; not one malign,

[1] Isa. xxv. 8. Rev. vii. 16, 17. xxi. 4. [2] Isa. vi. 2. 1 Thess. iv. 16, 17.

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But banded sweet in holy brotherhood;
Each, in his happy sphere, serving approved
The will of the Great Sov'reign, or advanced
With full acceptance near his glorious throne;
There, from his presence, drinking endless joy.
—In that blest region we shall hail, compeer'd,
Elders with crowns of gold;[1]—with golden harps
Immaculate virgins:[2]—There, th' empyreal host
Earth-born, but driv'n anon untimely thence
To their high home, by thousand hideous deaths—
Fierce fire and sword, or raging beasts, or seas:—
These, joyous they endured, for love supreme
Of their liege Lord; and now they rest, secure,
And clothed with immortality.[3]

[1] Rev. iv. 4. [2] Rev. xiv. 1—5. [3] John xii. 25.
2 Cor. v. 2—5.

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PLI. O, bliss!—
O tidings heav'nly sweet!—The very sound
Is music, ev'n to ravishment!—But say,
Is ours the sure possession?

CHR. Yea, *most* sure:—
The Lord of that blest region thus decrees;—
'*The heritage ye seek, I freely grant.*'[1]

PLI. Each rapt'rous Word of Promise keens my thirst
For swift enjoyment.—Let us urge the goal.

'Alas! my friend,' sigh'd Christian, 'this dire load

[1] Isa. lv. 1—3. John vi. 37. vii. 37. Rev. xxi. 6. xxii. 17.

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'Clogs ev'ry active spring:—I cannot speed
'As else I would.'*

Thus flow'd their pleasant talk;
Nor eye nor ear had they for earthly thing:
When, at one heedless bound, sudden they plunge,
Precipitous, the SLOUGH of black DESPOND!—

---

* The conversation between CHRISTIAN and PLIANT, marks the difference in their characters, as well as the measure of the new convert's attainments.—The want of a due apprehension of things unseen and eternal, is evidently the primary defect of all who oppose or neglect religion. The men represented by PLIANT, inquire eagerly about the *good things* to be enjoyed; but not in any due proportion about the way of salvation, the difficulties to be encountered, or the danger of coming short; and new converts, being zealous, sanguine, and unsuspecting, are naturally led to enlarge on the descriptions of heavenly felicity given in

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—Here wallow'd both awhile, in perilous plight:
But Christian, chief:—Whelm'd in the rank morass
To middle depth, hope, courage, vigour, fail'd;
While, feebly struggling, sank his burden'd frame.

'Where art thou now?' cried Pliant, flound'ring back
Through the near shallow.

Scripture. These are generally figurative or negative; so that unregenerate persons annexing carnal ideas to them, are greatly delighted; and not being retarded by any distressing remorse and terror, or feeling the opposition of corrupt nature, (which is gratified in some respects, though thwarted in others,) they are often more zealous, and seem to proceed faster in external duties than true converts. They take it for granted that all the privileges of the gospel belong to them; and being very confident, zealous, and joyful, they often censure those who are really fighting the good fight of faith, as deficient in zeal and alacrity.

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CHR. Miserably plunged
I know not where!

'And is it come to this?'
Raged the false friend; 'Is *this* the rapture, pledged
'In that fond, artful, smoothly-lengthen'd prate
'That lured me hither? Woe to the hardy fool
'Who meditates a blissful goal, when such
'His ill-condition'd outset! Let *me* 'scape
'Even with my life, be *thine* the brave reward.'—

This vented, at one desp'rate leap he sprang
To the firm sod, and hurried home, well prankt
For many a bitter taunt;*—while Christian, nerved

* The Slough of DESPOND represents those discouraging fears which often harass new converts. These must be carefully dis-

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To strenuous effort by extreme distress,
Waded the Slough, with resolute resolve

---

tinguished from those doubts and discouragements which assault the established christian: for these are generally the consequence of negligence or yielding to temptation: whereas new converts fall into their despondings, when most diligent according to the light they have received: and, if some conscientious persons seem to meet with this Slough in every part of their pilgrimage, it arises from an immature judgment, erroneous sentiments, or peculiar temptations. When the diligent student of the Scriptures obtains such an acquaintance with the perfect holiness of God, the spirituality of his law, the inexpressible evil of sin, and his own obligations and transgressions, as greatly exceeds the measure in which he discerns the free and full salvation of the gospel, his humiliation will of course verge nearer and nearer to despondency. This, however, is not essential to repentance, but arises from misapprehension; though few in proportion wholly escape it.—The *mire* of the Slough represents that idea which desponding persons entertain of themselves and their situation, as

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To win the Gate,* or perish.—Thus he groped,
Till, found'ring near the shore, his cruel load
There fix'd him, powerless, as with tenfold weight!—
There had he sunk, perchance, beyond retrieve,

---

altogether vile and loathsome; and their confessions and self-abasing complaints, which render them contemptible in the opinion of others. As every attempt to rescue themselves discovers to them more of the latent evil of their hearts, they seem to grow worse and worse; and, for want of a clear understanding of the gospel, they have no firm ground to tread on, and know neither where they are, nor what they must do.—On the other hand, superficial professors, expecting the promised happiness without trouble or suffering, are often very angry at those who were the means of leading them to think of religion; as if they had deceived them: and, being destitute of true faith, their only object is, at any rate to get rid of their uneasiness.

* The WICKET-GATE; to which CHRISTIAN had been directed.

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When lo! a gen'rous stranger, (HELP his name,)
With outstretch'd hand betok'ning timely aid,
Ask'd, whence his dire disaster?

'Sir,' replied
Th' exhausted Pilgrim, 'As I bent my way
'For yonder Gate,—sped by a warning voice
'To that blest refuge from the wrath to come,—
'Sudden to the deep drench of this dire Slough
'My heedless foot betray'd me'!

HELP. But why thus?
How couldst thou pass unnoted, the firm steps
That cross this dang'rous fen?

CHR. FEAR follow'd hard:—

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Right onward with improvident haste I fled,
And thus fell in.

Touch'd at his artless moan,
Instant his trembling hand the Stranger grasp'd,
On solid bearing fix'd him once again,
And bade a kind farewell.

Now midst my dream,
Glowing with zeal for after-pilgrims' fate,
The courteous man I question'd, Wherefore thus
In foul neglect remain'd that hideous swamp—
That treach'rous barrier 'twixt impending wrath
And their appointed refuge?

'Know,' said he,

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'Nor human art, nor labour, can retrieve
'This loathsome sink.—Here, thro' innum'rous
'drains,
'Descends incessant a polluted ooze
'From dregs of conscious guilt. Here, too, distils
'A baneful dew, by louring doubts and fears
'Shower'd on the dismal marsh; thence named
'DESPOND.[1]
'—Yet not our gracious Sov'reign *wills* it thus
'Remediless: Much toil, through many an age,
'Hath harass'd his sent servants—but in vain!—
'Yea, in *my* brief remembrance, heaps immense
'Of soundest discipline have here been sunk:—
'Yet nought avails.—"*The Slough of black Des-*
"*pond*"

[1] Ps. xl. 2. Is. xxxv. 3, 4.

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'Tis noted still; and ever must remain.—
'Firm steps, indeed, the *cautious* foot, throughout,
'Secure may trace; save when intemp'rate skies
'Unsettle the deep slime;—then, utmost care
'Is baffled; and the dizzy brain betrays
'The hapless Pilgrim down to sudden fate.'*

---

* The author, in a marginal note, explains the *steps* to mean, 'the promises of forgiveness and acceptance to life by faith in 'CHRIST;' these include the general invitations, and the various encouragements given in Scripture to all who seek the salvation of the Lord, and diligently use the appointed means.

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Christian *seduced by* Worldly-wise *to Mount* Sinai.—*He arrives at the* Wicket-Gate.

——————————Now, cheer'd with hope
Of speedy rest, the lonely Pilgrim spied,
(Winding a path that cross'd his own strict line,)
A hasty trav'ller.—From the neighb'ring town
Of Carnal-Policy he came, and, mused
By Christian's heavy toil, his sighs, his groans,
Deem'd him that luckless Wanderer, so noised

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For ideot enterprise. Anon, they met;
When WORLDLY-WISE, (the civil stranger's name,)
Bent on familiar converse, thus began.*

'How now, my honest friend? Whither away
'Thus freighted?'

'A tremendous load indeed,'
(The Pilgrim sigh'd) 'as ever mortal bore!

---

* The wise men of this world carefully notice those who begin to turn their thoughts to religion, and attempt to counteract their convictions before the case becomes desperate: from their desponding fears they take occasion to insinuate that they are deluded or disordered in their minds; that they make too much ado about religion; and that a decent regard to it is all that is requisite, which consists with the enjoyments of this life, and even

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'And, for my drift, yon Wicket I would reach;—
'That blest retreat, where kind instruction waits
'me,
'How this sore-laden frame may quickly find
'Safe riddance.'

---

conduces to secular advantage.—WORLDLY-WISE, therefore, is a person of consequence, whose superiority gives him influence over poor Pilgrims: he is a reputable and successful man; prudent, sagacious, and acquainted with mankind; moral, and religious in his way, and qualified to give the very best counsel to those who wish to serve both GOD and MAMMON: but he is decided in his judgment against all kinds and degrees of religion, which interfere with a man's worldly interest, disquiet his mind, or spoil his relish for outward enjoyments.—He resides in CARNAL-POLICY, a great town near the city of DESTRUCTION: for worldly prudence, modelling a man's religion, is as ruinous as open vice and impiety; though it be very prevalent among decent and virtuous people.

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WOR. Owns thy heart, then, no tranquil home?
No wife, no children?

CHR. Yea,—my solace once,
But this dire burden mars my ev'ry joy;
And now, methinks, through the wide world I rove
As one bereft.[1]

WOR. But say,—wilt thou abide
My counsel?

CHR. Gladly, if thou prove my friend;—
My need is urgent.

WOR. Be it then, thy first,

[1] 1 Cor. vii. 29.

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Thy special care, to rid without delay
That weary cumbrance:—Never, till that hour
Shall settled peace be thine, nor the pure taste
Of Heav'n's unsparing bounty.

'O, 'tis for *that*,'
(Said Christian, fervently,) 'that blest release
'Long promised, still delay'd, I toil, I groan:
'Vain is *my* ev'ry effort;—*friendly* aid,
'As yet, proves pow'rless; and in trembling hope
'I speed, impatient, to my last resource!'

WOR. Who urged thee hitherward, to seek relief?

CHR. A venerable Sage, of saintly mien,

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Pointed my way,—his name, EVANGELIST.

'Beshrew your sapient Monitor;' exclaim'd
The wily sophist: 'Such dread ruin crowds
'That hideous way, might daunt a heart of steel;
'As thou, thus madly bent, too soon shalt know.
'Already the deep dregs of yon vile SLOUGH
'Mark thee the prey of sorrows but begun:[1]
'Then trust my riper skill;—be timely warn'd,
'Or take thy portion:—Weariness uncheer'd,
'Soul-racking pain, fierce hunger ne'er appeased,
'Sword, peril, nakedness; the prowling rage
'Of lions, the fell dragon's fiery breath,
'Darkness,—yea, thousand horrors yet unthought,
'And Death, half welcome in his loathliest form!

[1] Matt. xxiv. 8.

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'—Such the faint shadow of a *pilgrim's* fare:—
'Then rouse thee from thy perilous trance! nor
'stake
'On weak credulities, thy life, thy all.'

'Alas!' said Christian, 'this intolerant load,
'This bulk of woe, all other ills outweighs:
'Yea, cheerful would I brave their dread array,
'To rid that single pest.'

WOR. But say, my friend,
How came that grievance thine?

CHR. Most strange to tell:—
This wondrous book unwitting as I scann'd,
The faithful semblance of mine inmost self,

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As in a glass, presented. Terror-struck
To view my dark deformity, I dared
No second glance; but ever-conscious guilt
Press'd heavy on my soul; when lo! anon,
Fruit of mine inward burden, sprang this load;
This type, this sum, of all my misery!

WOR. Ev'n so I deem'd.—So fares, (a just reward,)
Th' intruder on high mysteries.—'Tis thus
Full many a visionary dupe is driv'n
To wild distractions; till, unmann'd as thou,
The driv'lling dotards traverse land and sea,
Desp'rate, on airy schemes.

CHR. No airy scheme,

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No desp'rate stake is *mine*: 'tis rest *I* seek,
Ease from this ruthless burden.

'What!' exclaim'd
The dark dissembler, 'Dream'st thou *still* of *ease*,
'Of ease, in this thy dreary pilgrimage?—
'Nay, tempt not stubborn fate; but lend ev'n *now*
'A patient ear; confide my proffer'd aid;
'And briefly thou shalt win thy heart's desire
'Unharm'd: yea, sweetly reap, in blest exchange
'For toils and dangers, safety, friendship, peace.'*

---

* There is great beauty in this dialogue, arising from the exact regard to character preserved throughout. Indeed this forms one of our author's peculiar excellencies; as it is a very difficult attainment, and always manifests a superiority of ge-

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CHR. O, grant me, then, the secret clue!

WOR. Attend—
In yon fair Village, from its founder named
MORALITY, a worthy Casuist dwells;
Wise, virtuous, friendly; yea, of noted skill
The heavy-laden Pilgrim to release,

---

nids.—The arguments of WORLDLY-WISE are very specious. He does not say, that EVANGELIST had not pointed out the way of salvation, or that wicked men are not in danger of future misery: but he urges, that so much concern about sin and the eternal world takes men off from a proper regard to their secular concerns, and injures their families; that it prevents their enjoying comfort in domestic life, or in other providential blessings; that it leads them into perilous and distressing situations, of which their first terrors and despondings are only an earnest; that a troubled conscience may be quieted in a more expeditious

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And tame his wilder'd reason. Haste—enquire
The learned Sage, (LEGALITY his name,)
Or, missing *him*, consult his hopeful Son
CIVILITY;—renown'd for equal skill.—
Anon disburden'd, shouldst thou then prefer
That tranquil refuge to thy native home,
As well thou may'st; (for all that heart can wish

---

and easy manner; and that they may obtain credit, comfort, and manifold advantages, by following prudent counsel.—On the other hand, CHRISTIAN speaks in the character of a *young* convert. He makes no secret of his distress and terrors, and declares without reserve the method in which he sought relief. He owns he has lost his relish for every earthly comfort, and desires to receive *good* counsel: but while he is prepared to withstand all persuasions to return home, he is not upon his guard against the insidious advice of his adversary.

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Shall there be thine;) call thy half-widow'd spouse
And infant charge, thy happy lot to share.*

Here Christian paused, in tremulous debate
Of hopes and fears:—but, "*sure relief at hand*"
Soon fix'd his choice; and, with importunate zeal
And blithely-beating pulse, he craved the way.

---

* The village MORALITY represents that large company, who, in nations favoured with revelation, abstain from scandalous vices, and practise reputable duties, without any genuine fear or love of GOD, or regard to his authority or glory. This decency of conduct aims principally at the acquisition of reputation, or temporal advantages, with only a subordinate respect even to the interests of eternity. It is entirely different from humble, cheerful, unreserved obedience; it leaves the heart in the possession of some worldly idol, and never constitutes a spiritual worshipper, or renders a man meet for the pleasures of heaven.—The most

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WOR. Beneath yon lofty hill, winds a smooth track
Well travell'd;—thither bend thy steady course,
And mark the first fair dome that crowns the vale:—
There dwells thy kind deliverer.

---

noted inhabitant of this village derives his name, LEGALITY, not from making the law of GOD his rule and standard, (for "by the law is the knowledge of sin," which tends to increase the convinced sinner's distress;) but from his teaching men to *depend* on a defective obedience to a small part of the law, falsely explained, according to the method of the scribes and pharisees. These teachers, however, are admired by the wise men of this world, and are deemed very skilful in relieving troubled consciences, and recovering men from religious distractions!—CIVILITY represents those who persuade themselves and others, that a decent, benevolent, and obliging behaviour, will secure men from all future punishment, and insure an inheritance in heaven, if *indeed there be any such place!*

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At the word,
With panting speed impatient of delay,
Veer'd the deluded Pilgrim, till he gain'd
The mount's broad bound.—There, all aghast he
stood:—
For, lo! that mystic height that smiled afar,
Now sternly frown'd him thence! The horrid steep,
Loose piled, and grim with many a yawning cleft,
Rose to mid heav'n. A pond'rous crag that ridg'd
The dizzy brow, hung dark, in perilous poise,
Sheer o'er the crumbling base; threat'ning swift fate
On his devoted head: While sudden flame
Flash'd like a fiery sword, wrathful and keen,
Warding the gloomy pass![1] The Pilgrim gazed
Astound, and palsied with petrific fear.

[1] Exod. xix. 16—18. Heb. xii. 21.

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Nor ever press'd more merciless than now
His galling load: nor penitent remorse
Rankled at heart more painfully. So stood
The wretched recreant; when, behold, that friend,
Once welcomed as an angel form, drew nigh!—
Severe rebuke frown'd on his alter'd brow,
And deep suffused the wand'rer's pallid cheek
With guilty crimson; whilst in solemn tone
Of temper'd wrath, EVANGELIST thus began.

'What dost thou here?—Say, art not thou the man
'Whom late I found wailing without the walls
'Of yon devoted City?' * †

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* The City of DESTRUCTION. [see page 7, line 3.]

† CHRISTIAN must go past mount SINAI to the village MORALITY: not that such men, as depend on their own reforma-

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A dead pause
Stifled th' unwilling truth, but yielded soon
To full and frank confession.

Ev. Urged I not
Thy flight, undevious, tow'rd the Wicket-Gate?
Then why so suddenly revolted thus
From that good way?

---

tion and good works, pay a due regard to the holy law of God, for they are "alive without the law;" but they substitute their own scanty obedience in the place of the righteousness and atonement of Christ. They who are not humbled in true repentance, perceiving little danger, pass on securely; but the true penitent finds every attempt "to establish his own righteousness" entirely abortive; the more he compares his conduct and character with the divine law, the greater is his alarm; and he sometimes trembles lest its curses should immediately fall upon him, with vengeance

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CHR. My cruel hap it was,
While faint with many a deep and desp'rate plunge
Through yonder Slough, to meet, in social mood,
A courtly stranger:—Much he question'd me
Of my dire load, and dang'rous pilgrimage;—
I freely told him all; when, prompt, and kind,
As one who laid at heart my keen distress,
He proffer'd me, unask'd, a blest release:—
Too soon beguiled, my treach'rous heart he gain'd,
And hitherward, in sure belief, I stray'd;—

---

more tremendous than the most awful thunder. Then the counsels of worldly wisdom appear in their true light, and the sinner is prepared to welcome free salvation: and should the minister, whose instructions he had forsaken, meet him, conscious shame would be added to his terror; and he would even be tempted to shun his faithful friend, through fear of merited reproof.

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When, lo! this mount, threat'ning with instant death
The next rash step, thus forced me to a pause.

Ev. Mark, then, with trembling awe, this solemn Word:—
"See that ye spurn not HIM who speaks to man
"In Oracles Divine: For, if to scorn
"His sacred mandate by a *mortal* tongue,
"Provoke his vengeance, how shall we escape,
"If Him we set at nought who speaks from "heav'n!"[1]
—Hear yet again:—"The just shall live by faith:
"But whoso swerves to unbelief, in *him*
"My soul shall have no pleasure."[2]—Such *thy* guilt:—

[1] Heb. xii. 25. [2] Heb. x. 38.

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The Word of the Most High thou hast contemn'd;
His counsel shunn'd; his covenant disdain'd;
Till from the way of peace thy foot hath stray'd,
Ev'n to Perdition's brink!

At that dire word,
The Pilgrim, smitten as with a thunder-stroke,
Fell at his feet as dead!—Compassion touch'd
The mission'd Sage:—He seized his clay-cold hand,
And breathed into his soul this vital balm:—
"—All sin, all blasphemy, shall be forgiv'n
" To man:[1]—Then be not faithless, but believe."*—

[1] Matt. xii. 31. Mark iii. 28, 29.

* It appears from this passage, that the author judged it right, in dealing with persons under great terror of conscience, but who

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——————————That word of life
Won back his fainting spirit:—He revived—
To trembling hope revived, and meekly wail'd
In silent sufferance his dread revolt.—

---

may not be duly sensible of the heinousness and aggravations of their guilt, to aim at preparing them for solid peace by further instructions, rather than hastily giving them comfort.—A compassionate, but injudicious method, of proposing consolatory topics indiscriminately to all under trouble of conscience, lulls many into a fatal sleep, and gives others a transient peace which soon terminates in deeper despondency: as a wound, hastily skinned over by an ignorant practitioner, instead of being effectually cured by the patient attention of a skilful surgeon, will soon become worse than before.—The communication of more knowledge may indeed augment a man's terror and distress: but if it produce a deeper humiliation, it will effectually warn him against carnal counsellors and false dependences.—'Turning 'aside' from the gospel implies a direct refusal to hearken to

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Then thus Evangelist:—' Give earnest heed,
' Whilst briefly I unmask that wily knave,
' Thy base betrayer: He (Worldly-wise well named)
' Savours alone of *worldly* policy.[1]—
' In sanctimonious form he oft frequents
' MORALITY's proud temple:*—Much he hates

[1] 1 John, iv. 5.

CHRIST; and all who do thus, run into misery and leave the way of peace, to the hazard of their souls.[1] These denunciations are despised by the stout-hearted, but the contrite in spirit, when consciously guilty, if thus addressed, would fall into despair, did not the ministers of CHRIST encourage them by the grace of the gospel.

* WORLDLY-WISE goes to church at the town of MORALITY: for the persons here represented, in great measure support their confidence and reputation for religion by attending on those preachers, who substitute a proud scanty morality in the place

[1] Gal. v. 4.

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'And shuns the cross:[1] therefore that only way
'To bliss divine he glories to pervert.—
'—Now mark me:—Thou must utterly abhor
'Three prime delusions of thy wary foe,
'That lured and thrall'd thee like a triple snare.

'See thou detest his winning thee to shun
'The heav'n-appointed Way:—Thy Lord proclaims,
"*Strait* is the way of Life—by few discern'd:
"*Strive thou to enter in.*"[2]

[1] Gal. vi. 12. [2] Matt. vii. 13, 14. Luke xiii. 24.

---

of the gospel. This both flatters their self-preference, and coincides with their carnal pursuits: and they verily think they have found out the secret of reconciling the friendship of the world with the favour of God; and set up for teachers of the same *convenient* system.

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'Nor less abhor
'His crafty zeal to scandalize the cross:—
'The cross, thy pledge of glory, thy prime boast,
'Thy richest treasure:[1]—Hear thy Lord again.—
"Who shuns the cross to save his life, shall lose
"it:"—
'Yea—"Whoso follows me, and for my sake
"Hates not each fond usurper of his love,
"Parent, or Wife, or Children; or accounts
"His own life dear, cannot be my disciple."[2]

'But, chiefly, thou must execrate the guile
'That lured thee *here*:—'Twas thy sworn foe's
'fond hope

[1] Heb. xi. 25, 26. [2] Matt. x. 37—39. Mark viii. 34, 35. Luke xiv. 26, 27. John xii. 25.

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'To minister thy bane at this dread mount—
'SINAI, the mount of death:—or, 'scaping hence,
'To shackle thee for life the menial drudge
'Of stern LEGALITY; (a bondmaid's son,)[1]
'The very prince of slaves.*—One timely pause
'Had warn'd thee from the snare: for well thou
'know'st
'No vaunted *legalist* can e'er appease
'The troubled conscience, or avail to rid
'Thy penal burden.'[2]—

[1] Gal. iv. 21—27. [2] Rom. iii. 20. Gal. ii. 16.

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* The Author in some rude verses subjoined to this incident, observes, that "WORLDLY-WISE can only shew a saint the way "to *bondage* and misery."

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Here Evangelist raised
His arm, terrific; and with hallow'd zeal
Call'd on the frowning heaven to confirm
His monitory charge;—nor call'd in vain:—
—Thund'ring majestic from the mount of wrath,
A dread voice sounded:—fiercer flame shot forth:—
Aghast the Pilgrim shrunk,—and this the Word.—
'Whoso abides the Law, sustains the Curse;
'As it is written—"Cursed is the man
"Who keeps not, sinless, all its just commands."[1]*

[1] Gal. iii. 10.

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* All professed christians, who depend on notions, sacraments, religious duties, and morality, and neglect CHRIST and the new covenant in his blood, are entangled in a fatal error. They seek the blessing "not by faith, but as it were by the works of the

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Not ev'n Perdition's gulph rent at his feet,
Had Christian more appall'd:—Instant he waits
A fiery death-stroke! moaning many a curse
On his base folly, and that fatal hour
That snared him to the foe.—Yet still he breathes!—
He wins new fervor from the blest reprieve,
And, with impassion'd speech this suit prefers.—

"law;" "for they stumble at that stumbling stone."—The Scriptures adduced by EVANGELIST are so pertinent and conclusive against this species of religion, that they can never be fairly answered: nay, the more any man considers them, as the testimony of GOD himself, the greater must be his alarm, (even as if he heard the voice from Mount SINAI out of the midst of the fire;) unless he be conscious of having renounced every other confidence, to "flee for refuge to lay hold on the hope set before us" in the gospel.

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'Oh tell me, thou best friend!—Say, is there
'hope?
'May I yet reach the GATE, nor thence be spurn'd?
'May my remorseful anguish be assuaged?
'My sin forgiv'n?'

'Truly thy guilt is great,'
Replied Evangelist, 'yea, of crimson dye;—
'But Mercy follows thee:—Take courage, then,
'Nor doubt of smiling welcome at the GATE,
'Nor liberal fare within:—With wide-spread arms
'*There* stands a Guardian-Herald, and proclaims
"*Good will to Man!*"—'But see thou stray no more;
'Lest, (thy Lord's wrath new-kindled,) from the
'way

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'Thou perish utterly.'[1]

Thus cheer'd, thus warn'd,
Th' indulgent Monitor one smile benign,
One parting kiss, vouchsafed; bade him God speed,
And urged him on his way.

As one who plies
Vent'rous an adverse stream midst rocks and shoals;
With perilous hardihood o'erspent, steers back,
And dreads the subtle tide he braved before;
So Christian sped:—Still on forbidden ground,
Each foot, each voice, alarm'd him! Dumb he pass'd

[1] Psa. ii. 12.

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All courtesy—to all enquiry deaf;—
Nor lax'd his jealous heed, nor deem'd him safe,
Till, once again, his treach'rous foot retrieved
The long-deserted way.—The GATE in view,
A joyous tear dimm'd his first glance.—Anon,
He wins the lowly portal, on whose front
This record beam'd:—'Knock, and it shall be
'open'd.'[1] *

[1] Matt. vii. 7, 8.

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* This *Gate* represents CHRIST himself, as received by the penitent sinner for all the purposes of salvation.—By him every true penitent enters into the narrow way to life, though with difficulty and conflict, as through a "*strait* Gate:"[1] for the convert cannot carry along with him any of his sinful practices, ungodly companions, worldly idols, or false confidences, when he

[1] Matt. vii. 13, 14.

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Bold he approach'd, and with importunate zeal
Knock'd thrice.—Nor less alert the vigilant Ward,
(GOOD-WILL his name,) answer'd the hasty call,
With narrow scrutiny, and brief demand.

'Behold a burden'd sinner!' (Christian sigh'd;)—
'—Late from the City of Destruction warn'd,

---

enters in: nor can he effectually contend with those enemies that obstruct his passage, unless he *wrestle* continually with GOD in prayer for his gracious assistance.—And therefore our Lord has said "*Strive* to enter in at the strait gate."[1] Nor must we forget that the sinner returns to GOD by faith in CHRIST; that genuine repentance comes from him and leads to him; and that the true believer not only trusts in the Lord for salvation, but also seeks his liberty and happiness in his service.

[1] Luke xiii. 24.

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'I flee the wrath to come; and here would pass,
'A Pilgrim to Mount ZION.—Such my plea;
'O, say, wilt thou receive me?'

'Readily,
'With all my heart;' replied the generous Friend.*—
—Back flew the Gate:—The Pilgrim press'd—
O bliss!
The sacred threshold.—The kind Guardian seized

---

* GOOD-WILL seems to be emblematick of the compassionate love of GOD to sinners through JESUS CHRIST.[1]—He "came "from heaven to do the will of him that sent him," and "he will "in no wise cast out any that come to him," either on acount of former sins, or present mistakes, infirmities, evil habits, or peculiar temptations. For "he waits to be gracious," till sinners seek him by earnest persevering prayer.

[1] Luke ii. 14.

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His welcome Charge, and forced him safe within!—
'—One moment's pause,' he cried, 'and *here*, ev'n
'*here*,
'What peril had been thine!—for lo! hard by,
'An ancient Castle stands; gloomy and strong;
'The savage hold of BEELZEBUB; Thence, oft,
'He with his host of myrmidons assails
'By fiery darts, the feeble and the faint
'Who here seek entrance; hopeful to transfix
'His weary mark, ev'n at the very goal!'*

'Thus safe', said Christian, ''mid such peril saved,
'(All thanks to thee) with trembling I rejoice.'[1]

[1] Psa. ii. 11.

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* As sinners become more decided in counting all but loss for CHRIST, and assiduous in the means of grace, Satan, if per-

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Christian *instructed by* Interpreter.

* * * * * * * * * * * *

An ancient hall, ungarnish'd, dark, and drear,
Received them. The still dust of many a year
Spread the wide pavement in a sordid heap:—
The Sage commands a gloomy slave to sweep;

---

mitted, will be more vehement in his endeavours to discourage them: that, if possible, he may induce them to desist, and so come short of the prize.—The powers of darkness will attempt to disturb all those who earnestly cry for mercy, by various sug-

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And, instant seized with suffocating pain,
Gasp'd the pale Pilgrim.—He commands again;
When, meekly graceful, from a crystal rill
A smiling Damsel shower'd, and all was still,
And by the sullen menial cleansed at will.—
That peril past, the Pilgrim breathed again,
And sought, with lowly rev'rence, to obtain
The secret import.

'This neglected room,'
(Replied the kind Instructor,) 'shadows forth

---

gestions to which they were wholly strangers while satisfied with a form of godliness: and the christian's grand conflict to the end of his course, consists in surmounting the hindrances and opposition he meets with, in keeping near to the throne of grace, by fervent, importunate, and persevering prayer.

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'Man's graceless heart: The dust, his inward taint,
'Deep—universal—of original sin:—
'The Slave who swept the nuisance, is the Law;
'The Damsel, meek, the Gospel. Now, as thou saw'st
'How he who first essay'd roused the dire plague
'To wider mischief, but, to cleanse or quell
'Baffled his skill; he wisely taught from hence,
'That ev'n the Law, misused to vanquish sin,
'Tho' sternly it forbid, and keen detect,
'Can but revive, and aggravate, and spread
'That subtle bane.[1]* Yet, as thou didst perceive

[1] Rom. vii. 6. 1 Cor. xv. 56. Rom. v. 20.

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* [So Milton.—

"————The Law was given them to evince
"Their natural pravity, by stirring up

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'The ferment quick subdued by Her who pour'd
'The kindly shower, so, when the Gospel sheds
'A sweet ablution from the Fount of Grace,
'Sin, vanquish'd first, then, readily expell'd,
'The vilest heart presents a pure abode,
'Meet for the King of Glory.'[1] *

[1] John xv. 3. Acts xv. 9. Rom. xvi. 25, 26. Eph. v. 26.

"Sin against law to fight:——
"Law can discover sin, but not remove."

Par. Lost. B. xii. l. 286—290.]

* When the law of God is brought with energy to the conscience, its strictness, spirituality, and severity, awaken the latent enmity of the heart: the absolute self-denial it demands even in the most plausible claims of self love, and its express prohibition of the *darling sin*, with the experienced impracticability of adequate obedience to its spiritual precepts, and the awful sentence it denounces against every transgressor, concur in exciting opposition to it, and even to Him who gave it and is determined to

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* * * * * * * * * * Anon,

The sacred Monitor his wond'ring guest
Led to a scanty room. Two Youths, imprest
With varied lineaments, in silence sate;—
PASSION and PATIENCE named: The one, sedate,

---

magnify and establish it in honour. The discovery also in the heart of evils which before lay dormant, the consciousness of *coveting* things prohibited, and the conviction that this concupicence is sinful, induce the awakened sinner to conclude that he is viler than ever: and indeed a clearer knowledge of the divine law must aggravate the guilt of every sin. Thus being deeply humbled, and taken off from self-confidence, he is prepared to understand and welcome the free salvation of the gospel. Then the law appears to him disarmed of its curse, as the rule and standard of holiness: encouraged by the truths and promises of the gospel, and animated to exertion by its motives, he delights in "cleansing himself from all filthiness of flesh and spirit, and perfecting holiness in the fear of GOD," that he may be "an habitation of God through the Spirit."

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And calm, and meek, with eye of heav'nly blue;
And life's pure morning-rose of loveliest hue
Wreathed with his cherub smile. The other, blent
Of sickly cares and sullen discontent.—
—In sudden transport of unquell'd desire
Frenzied he foams, and darts malignant fire:
His angry cheek with fitful crimson burns,
While his pale lip, gnaw'd and convulsed by turns,
Vents many a stubborn sigh:—Sight so depraved,
Grieved Christian's parent-heart, who, pensive craved
The melancholy cause.

'Know,' said the Sage,
'The prudent Guardian of yon tender charge,
'Wills each for his inheritance should wait

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'The coming year:—PASSION demands all *now*;
'But PATIENCE yields him to the wise delay.'—

While yet he spake, behold th' expected prize
At Passion's feet pour'd forth:--He feasts his eyes;—
Intoxicate he grasps the glittering toy,
And sneers and laughs to scorn the *patient* boy,
Unmoved spectator of his frantic joy.—
—Anon, a graceless prodigal confest,
He squanders all:—Yea, strips his very vest;
Till nought remains his own, but empty bags,
And pining penury, and starveling rags!

'Lo!' said the Seer, 'in allegoric type
'Man's just epitome.—Wild PASSION, marks
'The slaves of *this* vain world; whose all of bliss

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'Time's shallow *NOW* contains!—PATIENCE, the
'heirs
'Of that blest world *to come;* whose sacred joys
'Through heav'n's interminable year shall flow,
'Pure, fathomless, unbounded!—Now as thou saw'st
'How Passion's wealth soon squander'd, sunk to
'rags,
'Such the poor worldling's fate when Time shall
'end'. *

* * * * * * * * * * * *

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* In this instructive emblem, PASSION represents the prevalence of the carnal affections over reason and religion. Whatever be the object, this dominion of the passions produces fretfulness and childish perverseness, when the imagined temporal good is withheld. This impatience of delay or disappointment is how-

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——————Now, a deep dungeon's drear abyss
They venture down: but nought save horrid gloom
And clammy death-damp, seem'd to linger there!—
Anon, by one dim crevice-gleam, they glance
A haggard form, in rugged iron caged,
Pale as a midnight spectre! Prone, and stark,
And plunged in the dense void, sunk his wild gaze!
His skeleton hands, bone within bone fell clasp'd!

---

ever succeeded by pride, insolence, and inordinate though transient joy, when the man is indulged with the possession of his idol; yet he soon grows dissatisfied with success, and often speedily lavishes away his coveted advantages.—On the other hand, PATIENCE is the emblem of those who quietly and meekly wait for future happiness, renouncing present things for the sake of it. True riches, honours, and pleasures, are intended for them, but not here; and, as young children well governed, they simply wait for them till the appointed season, in the way of patient obedi-

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While from his breaking heart, heaved the drawn
sigh
Of uttermost despair!

The Pilgrim mused
In mournful sympathy; and question'd brief
The captive's dolorous tale.

'Ah me!' replied
The miserable man; 'I was not once as now!'

---

ence.—The life faith is the reign of reason over passion; while unbelief makes way for the triumph of passion over reason. Nor can any thing be more essential to practical religion than an abiding conviction, that it is the only true wisdom, uniformly and cheerfully to part with every temporal good, whenever it interferes with the grand concerns of eternity.

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CHR. Speak—speak thy bitter change.

'In brighter days,'
Sigh'd the desponding Shade, '(Oh, falsely bright!)
'In high profession of Eternal Truth
'I flourish'd fair:—fair in mine own conceit,
'And boast of all around: yea, fond I press'd
'In confidence of pride, my self-plann'd way
'To endless bliss, and panted for the prize
'With unfeign'd ardor.'[1]

'But what art thou now?'
Said Christian, shuddering as he bent his ear
To the dread answer.

[1] Luke viii. 13.

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'Victim of Despair!'
(Groan'd out the hollow-thund'ring voice;) 'Shut
'up—
'My lost—lost soul in vengeful woe shut up,
'As in this cage my body!—Never more
'To pass that gulph!—O, never!—'

CHR. But how sunk
Thy tow'ring hope to nethermost despair?

PRISONER. I banish'd sober watchfulness:—My
lusts
Grown headstrong, on their stubborn neck I laid
The feeble reins:—I sinn'd against the light
Of God's own Word:—His goodness I abused:—
His Holy Spirit, grieved, forsook my soul:—

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I lured the Tempter, and he enter'd there:—
The God I spurn'd rebellious, mocks my cry:[1]—
So hard my heart, I cannot now repent:—
Oh—*now* I cannot!

CHR. But may no beam of hope
Yet break this double midnight of thy soul?

PR.——None——none——Oh none!

CHR. Yet sure, that gracious Friend,
The Son of the Blessed, will not cast thee off
For ever!—*Still*, Compassion is his Name,
His Nature, Love.———

[1] Prov. i. 24—26.

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PR. HIM I have crucified
Afresh:[1]—Despised his Person:[2]—Set at nought
His saving Righteousness:—His precious blood
Deem'd an unholy thing:—Yea, done despite
To his good Spirit![3]—Thus have I shut out
From Heav'n's free Promises my wretched soul,
And nought remains my everlasting due,
But Threats:——tremendous, righteous, faithful threats
Of fiery vengeance, hast'ning to devour
Me as an adversary.

CHR. But for what
Could'st thou thus barter Heav'n's peculiar Grace?

[1] Heb. vi. 4—6. [2] Luke xix. 14. [3] Heb. x. 28, 29.

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PR. For sordid lusts, vile pleasures, worldly gain:-
Each promised full delight:—But now, Oh *now*,
They haunt and sting me like a burning worm!

CHR. Yet wherefore may'st thou not repent and turn?

PR. Repentance God witholds me:—His sworn Word
Forbids me to believe: Yea, his own hand
Hath in this iron bondage barr'd me down
Thus hopeless!——O ETERNITY! ETERNITY!——
How shall I grapple with the pangs that wait
My soul through vast ETERNITY!*———

* CHRISTIAN's discourse with the man in the iron cage, suf-

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* * * * * * * * * * * *

——————————————And now

They enter a lorn chamber, drear and dim
With early twilight. From his restless couch
Sprang, shuddering, an emaciate form, as one
Haunted by haggard Fantasies.—

---

ficiently explains the author's meaning: but it has often been observed, that the man's opinion of his own case does not prove that it was indeed desperate. Doubtless such fears prevail in some cases of deep despondency, when there is every reason to conclude them groundless; and we should always propose the free grace of the gospel to those that have sinned in the most aggravated manner, especially when they become sensible of their guilt and danger. Yet it is an awful fact, that some are thus 'shut up under despair,' beyond relief: and "it is *impossible* to "renew them to *repentance*." So that no true penitent can be in

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CHR. What ails
That lonely trembler?

INTERP. Hear his own sad plaint.

'This night,' falter'd the suff'rer, 'midst my dream
'Methought the heav'ns grew black: while thro'
'the void
'Raged wrathful thunder-crash, and bolted flame.
'In agony of guilt I gazed around.—
'The clouds rack'd horribly:—The trump of doom

---

this case: and we are commanded "in meekness to instruct those "that oppose themselves, if peradventure GOD will give them re-"pentance." But we should leave the doom of apparent apostates to GOD; and improve their example, as a warning to our-

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'Peal'd from on high:—The Judge tremendous,
'throned
'On a bright cloud, in glorious pomp came down:
'His myriad hosts, weapon'd with vengeful fire,
'To the dread advent throng'd: when, lo! a voice—
'A voice from the mid heav'n—" *Arise, ye dead,*
" *And come to judgment!*"—'Pale from sepulchral
'rock,
'Rent grave, and yawning flood, the dead came
'forth.[1]

[1] John v. 28, 29. 1 Cor. xv. 51—58. 2 Thess. i. 7—10. Jude. 14, 15. Rev. xx. 11—15.

---

selves and others, not to venture one step in so dangerous a path.—This our author has judiciously attempted in a most striking manner, and God forbid that I should in the least counteract his obvious intention.

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'Some, changing bright from earthly to divine,
'With hopeful joy gazed upward. Others, laps'd
'To foul satanic semblance, craved aloud
'Neath the crush'd mountains an eternal tomb![1]
'Anon, the Judge his fateful Book unclosed,
'(Now summ'd compleat) and bade the world draw
'near.
'Buoyant on surging vapour, rose at once
'The congregated Universe!—thus borne,
'Till, on the verge of uncreated light,
'All—all stood poised! all ranged infallible,
'As each, self-doom'd, in conscious hope or fear
'Waited his just award![2] Then, sounded forth—
'(—O still it harrows my tormented soul,)

[1] Ps. l. 1—3, 22. Isa. xxvi. 20, 21. Mic. vii. 16, 17.
[2] Dan. vii. 9, 10. Mal. iii. 2, 3.

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'Th' irrevocable mandate.——" *Gather first*
" *The tares, the chaff, the stubble, to the lake*
" *Of fire unquenchable!*"—' That instant, yawn'd
' Ev'n at my feet, th' unfathomable gulph!—
' Down, down to central fire, th' ejected crew
' Rush'd headlong! whilst, by torrid whirlwinds
' driv'n,
' The billowy sulphur whelm'd them as they plunged
' Hell's throng'd abyss!—Excruciate in suspense,
' Alone I stood; when thus again the Judge,
' Ineffably benign :—" *Gather my wheat*
" *To the celestial garner.*"[1]—' The blest charge
' Sped each bright angel for some kindred saint,
' Nor one return'd unsocial:[2]—But, for me—

[1] Mal. iv. 1, 2. Matt. iii. 12. xiii. 30. Luke iii. 17.
[2] 1 Thess. iv. 13—18.

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'O, horror!—no kind angel stoop'd for me!—
'I sought swift refuge from th' all-piercing Eye
'That menaced me.—Vain hope!—Still, still it
'probed
'Mine inmost soul; by conscious guilt prejudged
'To merciless perdition![1]—Welt'ring thus
'In pangs of uttermost despair, I woke.—'

* * * * * * * * * * * *

[1] Rom. ii. 14, 15.

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Christian *arrives at the* Cross, *and drops his Burden.*

* * * * * * * * * * * *

—A safe well-travell'd course before him lay,
On either hand with high munition skreen'd
Of strong SALVATION.[1] Here, with lab'ring speed,
The zealous Pilgrim journey'd, till he gain'd
A smooth-sloped hill, crown'd with a gory Cross!—
Deep in a rock that fenced that sacred height,

[1] Isaiah xxvi. 1.

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Was sunk, unportal'd, a sepulchral cave:
When, lo! as near the Cross rev'rent he paused,
Down dropt his pond'rous load! and, self-impell'd
Roll'd on; till, swift within the cavern plunged,
It vanish'd, and he saw that pest no more!*

As one who through a long, a restless night,
Heaved, panted, groan'd, beneath the giant weight
Of torpid Incubus, with sudden start

---

* Nothing can release the believer from his burden except the clear discovery of the nature and glory of redemption.—When in this divine light the soul contemplates the Redeemer's cross, and discerns more clearly his love to lost sinners in dying for them; the motive and efficacy of his intense sufferings; the glory of the divine perfections harmoniously displayed in this surpris-

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Breaks joyous from the spell, he knows not how;
So Christian reft of his dread cumbrance, breathes
New liberty, new life; nor scarce can deem
The blest reverse substantial: till, again
As on the bleeding Cross intense he gazed,
The dizzy torrent of tumultuous joy
Sunk to a holy calm.—Full well he knew
To read that sacred symbol; and, of HIM,

---

ing expedient for saving the lost; the honour of the divine law and government, and the evil and desert of sin most energetically proclaimed, even in pardoning transgressors and reconciling enemies; and the perfect freeness and sufficiency of this salvation;—then "his conscience is purged from dead works to serve the "living God", by a simple reliance on the atoning blood of Emmanuel. This deliverance from the burden of guilt is in some

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The Victim there once offer'd, thus brake forth.—

'His bitter woes have bought my peace,
'His painful toils my rest;
'His death my life when time shall cease,
'On high among the blest.'

Thus sang the Pilgrim; and again revolved
In hallow'd silence his mysterious change
At sight of that dear Cross.——There, still he gazed,
Till from his eyes a mingled flood roll'd down

---

respects final, as to the *well-instructed* and *consistent* believer: his former sins are buried, no more to be his terror and distress.

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Of blissful wonder, gratitude, and love:[1]
When lo! three Shining Ones all heav'nly bright,
Breathing ethereal fragrance, tended him,
And bade him 'Peace!'—Then, with a beamy smile
That sunn'd the soul, the first, their godlike prince,
Imperative announced his sins forgiv'n:[2]
Another, for his abject weeds supplied
Celestial change of raiment;[3] whilst the third,
A sacred token on his forehead press'd
Indelible: and, with deeply-solemn charge,
Presented a seal'd Roll,[4] thenceforth ordain'd
His solace, and at the celestial Gate
His heav'n-appointed passport. Thus fulfill'd
Their faithful embassage, on viewless wing

[1] Zech. xii. 10. [2] Mark ii. 5. [3] Zech. iii. 4. [4] Eph. i. 13.

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They vanish'd: while with merry heart, light step,
And grateful song, Christian pursued his way.*

---

* CHRISTIAN's tears, amidst his gladness, intimate, that deliverance from guilt, by faith in the atoning sacrifice of CHRIST, tends to increase sorrow for sin, and abhorrence of it; though it mingles even those affections with a sweet and solid pleasure.—By the 'three shining ones' the author alludes to the ministration of angels, as in some way subservient to the comfort of the heirs of salvation.—The mark in the forehead evidently signifies the renewal of the soul to holiness; while the roll with the seal upon it, denotes such an assurance of acceptance, as appears most clear and satisfactory, when the believer most attentively compares himself with the holy Scriptures.—It could not possibly be intended to ascribe these effects to any other agent than the Holy Spirit, for he alone as the Spirit of adoption enables a man to exercise in a lively manner all filial affections towards GOD; and thus bears witness with his conscience, that his sins are pardoned, that he is justified by faith in the righteousness of EMMANUEL, a child of GOD, and an heir of heaven.

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Christian's *conflict with* Apollyon, *in the Valley of* Humiliation.

* * * * * * * * * * * *

——————————————His anxious eye
The shadowy vale's dim vista keenly ranged;
When, fierce as sulph'rous flame from the black
south,

They who have experienced this happy change, will readily understand the language in which it is described; and the abiding effects of their joy in the Lord, upon their temper and conduct,

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Burst thro' the gloom a foul-distorted fiend,—
APOLLYON, prince of hell!—The grisly Pest
Came tow'ring on:—Aback the Pilgrim shrunk
Half resolute for flight:—but, arm'd alone
To breast and brave the foe—(fenceless behind)—
To fly were instant fate!—That thought new mann'd him.—
Firm as the rooted flint that chafed his foot,

(like the impression of the seal after the wax is cooled,) completely distinguish it from the confidence and comfort of hypocrites and enthusiasts. It must, however, continue to be "the "secret of the Lord, with them that fear him;" "hidden manna," and "a white stone, having in it a new name written, which no "man knoweth saving he that receiveth it."[1]

[1] Psa. xxv. 14.

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Th' intrepid Champion stood.—His sword, high poised,
Flash'd like an angry meteor:—His broad shield,
Heav'n-wrought, and emblem'd with a radiant Cross,
Potent he grasp'd, and the proud demon dared.*

Now, front to front awhile, in hostile pause,
Like two mute thunder-clouds they frown'd!—
Aloft,

---

* Evil spirits seem to have peculiar access to the imagination, and are able to paint before that illusive faculty the most alluring or terrifying representations, as if they were realities.—APOLLYON signifies *the destroyer*:[1] and in carrying on the work of destruction, fallen angels endeavour, by various devices, to deter men from prayer, and to render them afraid of those things with-

[1] Rev. ix. 11.

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Brooding infernal vengeance, the grim fiend
Rear'd his embattled bulk, with scaly brass
Fenced fearfully.—A dragon's talon'd wings
Coped his huge shoulders like a sable shield:—
His quiver like a raging furnace blazed;
Surcharged with fiery darts new-forged in hell:—
Each shaggy limb a bear's keen terrors arm'd:—

---

out which the life of faith cannot be maintained; in order that, after convictions, they may be led to give up religion, as the only method of recovering their composure. Many, "having no root "in themselves," thus gradually fall away; and others are greatly retarded: but the well-instructed believer sees no safety except in facing his enemy. If it appear dangerous to persevere, to desist is inevitable ruin, (for CHRISTIAN had no armour for his back.) So that fear itself will in that case induce a man to stand his ground; and the more resolutely he resists temptation, the sooner will he regain his tranquillity; for, when the suggestions

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While, jagg'd with a gaunt lion's hungry fangs,
His hideous jaws, wide-yawning, foam'd for prey.—
So stood the wary combatants; when thus
The monster-demon with disdainful brow,
And burst of torrent rage, fierce parle began.

'Whence and what art thou? What malignant
'chance
'Hath cast thee here, and whither dost thou roam?'

---

of SATAN excite us to pray more fervently, and to be more diligent in every duty, that enemy will soon "flee from us." Perhaps some may remember a time when they were harassed to that degree as almost to despair of relief; who have since been so entirely delivered, that, were it not for the recollection of their own past experience, they would be ready to ascribe these distresses to disease or enthusiasm, notwithstanding all that the Scripture contains on the subject.

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CHR. I come from that detested sink of sin,
The City of DESTRUCTION; and here pass
A Pilgrim to Mount ZION.

APOL. Thine own lips,
Ev'n to the very proof attest thee mine,
And brand thee traitor to my cause.—Yea, there,
In that wide bound'ry thou hast madly broke,
I reign, sole God and King.—And but I look
For service to atone thy base revolt,
Ev'n now this lifted arm with one dread stroke
Had fell'd thee to the ground.

CHR. True—O most true,
In thy dominions 'twas my bitter fate
My natal breath to draw: But soon I shared

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Gross bondage, niggard fare, and starveling hire;
Forewarn'd the while that "sin's sure dole is
"death."[1]—
Thus abject, and now grown to manly prime,
I sought blest riddance from thy galling yoke.—

APOL. Where's the duped Sov'reign that would
lightly lose
His lawful vassals?—No such dupe am *I*.—
But since, forsooth, scant wages are thy plaint,
(The rebel's idle plea) now, now return
My duteous charge; and, trust me, thou shalt
share
In full content, a princely-liberal boon.

[1] Rom. vi. 23.

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CHR. Return I dare not:—The great KING OF KINGS
Hath bought me for his own.—

APOL. The proverb's taunt,
"*From bad to worse!*" such folly well derides.—
Yet many a slave (best taught by bitter proof,)
Hath brook'd *awhile* his service, and, anon,
Spurn'd his tyrannic sway.—Be *thou* thus wise,
And all shall yet be well.

CHR. But I am His,
By sworn allegiance, and eternal right:
How then shall I contract such foul default,
Nor meet the traitor's doom?

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APOL. Thy faith to *me*
First sworn, *first* due, perfidious thou hast broke:
Yet of *my* princely clemency *I spare*
Thy forfeit life, so thou return to *me*.—

CHR. What *then* I pledged, my nonage may excuse:
Yea, the great KING beneath whose banner here
I stand enroll'd, will pardon and absolve
My traitor-league to thee:—But, more than all,
Remorseless Ravager! tho' Hell withstand,
HIS service, wages, subjects, I prefer—
His governance, society, domain,
Beyond compare, to *thine*;—Know then, thy lures
Thou spread'st in vain:—His loyal Bond am I,
Him, Him alone to serve.

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APOL. Nay, ponder well
In cool-collected thought thy rash resolve,
Or e'er this headlong torrent of thy blood
Dash thee to ruin!—What! need'st thou yet be taught
How this loved Prince to bonds and death consigns
His slaves usurp'd from me? Whence then this fond
This scornful preference of *his* yoke to *mine*?
—Think yet again—When stoop'd he from his throne
To save one friend from my contested pow'r
Still held in poise with his?—Not thus I leave
My faithful subjects when enslaved by *him:*
Yea, many a time, by stratagem or force
I've won *them* back; and fain would rescue *thee*.

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CHR. Thy sland'rous spleen my gracious LORD
belies:—
If *yet* complete deliv'rance he forbear,
'Tis wise delay—his servants' love to prove,
And fealty, to the end.—And, for the close,
The fatal close of this their firm career,
Death in HIS cause is triumph; and, ere long,
When comes their PRINCE with his angelic host
To gather his elect, the Martyr's Cross
Shall then exalt them to the fadeless Crown
Of Everlasting Glory!*

---

* As all have been overcome by the temptations of the devil; and "of whom a man is overcome, of the same is he brought "into bondage:" so, by usurpation, he is become the god and prince of this world, and we have all been his slaves. But believers, having been redeemed by the blood of CHRIST, are "made

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APOL. Look'st thou, indeed,
For *such* reward? Thou! who so oft hast swerved
Apostate ev'n from Him?

CHR. Say—when—wherein,
O base Apollyon?

APOL. Hast thou then forgot?—
Didst thou not faint and murmur 'mid the gulph

"free from sin and become the servants of GOD:" and the abiding conviction, that all the subjects of sin and SATAN must perish, concurs with their experience that it is a hard bondage, in fortifying them against every temptation to return. Sensible of their obligations to GOD as their Creator and Governor, they have deeply repented of past rebellions; and, having obtained mercy, feel themselves bound by gratitude and the most solemn

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Of black DESPOND? Didst thou not groan, and chafe,
And pine, rebellious, 'neath thy penal load,
Then, lawless seek release, tho' charged to wait
Deliv'rance from thy Lord? Didst thou not lose,
Deep-slumb'ring on the watch, thy sacred Roll?—
—Yea, the grim lions, tho' controul'd and chain'd,

---

engagements to cleave to him and his service. Their difficulties and discouragements cannot induce them to believe that they have changed 'from bad to worse;' nor will they be influenced by the numbers who apostatize, from love to the world and dread of the cross: for they are "rooted and grounded in love," and not merely moved by fears and hopes. They are sure that the Lord is able to deliver them from their enemies: and, should the wicked be permitted to prosper in their malicious devices against them, they know enough of his plan, to rely on his wisdom, truth, and love, in the midst of sufferings. Thus they have answers ready for every suggestion.

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Palsied each nerve, and well nigh scared thee back
To coward flight! Yet when thy tongue sounds forth
Each wild adventure, (thy perpetual theme;)
Thy heart, vain-glorious, bloats with high conceit,
And secret self-applause!

CHR. Alas! thy taunt
Spares half my guilt: yet my forgiving Lord
Forbears me still:—But mark!—these ills I trace
To *thee*—all, all to *thee*.—With my first breath
Of thy polluted clime, I suck'd them in:—
My torment *now*, and by my PRINCE forgiv'n.*

---

* If the suggestions before described be rejected, SATAN will perhaps assault the believer, by representing to his mind, with

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APOL. Thy Prince I hate:—his subjects, mandates, laws:—
Therefore I here withstand thee.

CHR. Dar'st thou, proud Fiend!
Such desp'rate outrage on the KING's highway,—
The way of holiness?—Avaunt! or learn
His wrath, too late, to dread.—

---

every possible aggravation, the several instances of his misconduct since he professed the gospel; in order to heighten his apprehensions of being found at last a hypocrite: for when the soul is discouraged and gloomy, he will be as assiduous in representing every false step to be a horrid crime inconsistent with the hope of salvation; as he is at other times in persuading men, that the most flagrant violations of the divine law are mere trifles.—In repelling such suggestions, the well-instructed believer will neither deny the charge, nor extenuate his guilt: but

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As when, abrupt,
Some fiery-cavern'd mountain's wrath, long pent,
Breaks into tenfold rage; with clamouring shock
Convulsing heav'n and earth; So raged the Pest.—
At one gigantic stride, his brazen bulk,
Rear'd like a huge volcano, barr'd the pass.—
His foamy jaws, with many a thund'ring curse,
Bolted fierce flame:—With deadlier fury glared
His baleful eye: While all around him, glow'd
A torrid atmosphere, of potent bane
To wither up the spirit.———

---

he will flee for refuge to the free grace of the gospel, and take comfort from the consciousness that he now hates and groans under the remains of those evils, which once he wholly lived in without remorse; thence inferring, that "his sins, though many, "are forgiven."

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'Prat'st thou to me,'
Raved then the monster-fiend, 'of dastard fear?—
'*Thine* rather, traitor! be the dread:—This hour
'Thou diest;—for, by th' infernal den I swear,
'Here will I spill thy soul.'

Prompt at the word,
A flaming shaft full at the pilgrim's front
He launch'd.—Harmless against th' effulgent shield
It flash'd—it fell.—Alert, his ready sword
That thirsted vengeful for the coming foe,
Christian with iron grasp brandish'd aloft,
Defiant.—With dire yell the demon closed
Firm foot to foot; and one tremendous storm
Of fiery-fated darts, like vollied hail,
Drove deadly down!—Then, first, the Pilgrim reel'd:—

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His head, hand, foot, full many a barb had stung
To raging agony!—The wary foe
Following amain the doubtful strife, rush'd on:
While Christian, valorous, many a long long hour
Warded each furious charge: till, faint--half spent—
Deep sighs and groans gave sign of drear dismay,
And pale-departing courage blanch'd his brow.*

---

* The preceding part of CHRISTIAN's contest with APOLLYON is instructive to every experienced believer; but this is far more difficult: yet if we duly reflect upon the LORD's permission to SATAN, in respect of JOB, with the efforts and effects that followed, and compare it with the tempter's desire of sifting PETER and the apostles as wheat; we shall not be greatly at a loss about the author's meaning. This enemy is sometimes gratified by an arrangement of outward dispensations exactly suited to favour his assaults: so that the believer's path seems wholly obstructed. The Lord himself appears to have forsaken him,

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The wily fiend seizing the welcome chance,
(Void his red quiver, and his shafts all quench'd,)
Bore down precipitous, like a falling mount,
Full on his well-tried foe. The horrid shock
Crush'd him to earth: and, from his faithless grasp
Dash'd his life's guardian—his dishonour'd sword.—
Grappling he fell. With savage joy the Pest

---

or even to fight against him; and his appointments are thought contrary to his promises! This gives SATAN an opportunity of suggesting hard thoughts of GOD and his ways, doubts about the truth of the Scriptures, and desponding fears of a fatal event. Many such "fiery darts" may be repelled and quenched by the shield of faith: but there are seasons (as some of us well know,) when they are poured in so incessantly, and receive such plausibility from facts; and when they so interrupt a man while praying, reading, or meditating, that he is tempted to intermit religious duties, that he may avoid these most distressing attendants

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(As the pounced Vulture fangs the wounded fawn)
Clutch'd his prone victim, and his arm high poised
For one last deadly blow! That moment flash'd

---

on them. The evils of the heart, which seemed before subdued, are so excited by means of the imagination, that they apparently prevail more than ever; rendering every service an abomination, as well as a burden; so that the harassed soul, alarmed, baffled, defiled, self-detested, and thinking that GOD and his servants unite in abhorring him, is ready to give up all hope, to doubt all his former principles, to seek refuge in some heretical or antinomian system, or to attempt the dissipating of his melancholy gloom, by joining again in the vanities of the world. Thus the enemy 'wounds him in his understanding, faith, and conversa-'tion', (according to the author's marginal interpretation of his meaning:) yet he cannot in this way find relief; but is inwardly constrained, with renewed efforts, to return to the conflict. When such temptations however are long continued, resistance will gradually become more feeble, and the distressed believer will be ready to give up every thing.

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Keen o'er the Pilgrim's thought his sacred Cause!—
New life, new vigour, nerved him! Swift he caught
Th' all-conq'ring sword, and, firm, thus charged it
home.—
'—Vaunt not against me, O mine enemy;
'I fall to rise again!'[1]—Deep at the word
He dealt a ghastly wound.—Then, first, a smile
Graced his wan cheek:—The felon fiend gave
back:—
Up sprang the Pilgrim, and, with sudden glance
To heav'n, at this prompt Word the charge re-
new'd.—
'In all these straits we more than conq'rors prove
'Through HIM who lov'd us'.[2]—Fierce the flaming
steel

[1] Mic. viii. 8. [2] Rom. viii. 37—39. Jam. iv. 7.

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Drove on the foe, and drank his heart's black gore.
He gnash'd, he foam'd:—In mad contortions writhed
His scaly bulk:—Pale glared his haggard eye:
While pride, rage, pain, wrung forth one bitter groan,
Rebellowing through the Vale.—Then, all astound
With foul defeat, his dragon wings he spread,
And hied him back to hell.*

---

* If the believer in his further conflict with SATAN, should be plied closely with infidel suggestions, he may be thrown down, and "his sword fly out of his hand:" so that for a time he may be unable to give any credit to the truth of Scripture, (which is called "the sword of the Spirit,") by which alone he was before enabled to repel the tempter. This is a dreadful case: but the Advocate above "prays" for his disciples "that "their faith should not fail:"[1] so that, though PETER fell with JUDAS, he was not left to perish with him. The christian, there-

[1] Luke xxii. 31, 32.

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Faithful *relates to* Christian *his escape from* Wanton, *and* Adam the First.

CHR. ——————————Return thee now
To thine own chequer'd history:—full fraught
I ween with peril, or 'twere justly writ
A solitary wonder.

---

fore, though 'almost pressed to death,' and ready 'to despair of 'life,' will, by the special grace of GOD, be helped again to seize his sword, and to use it with more effect than ever. The HOLY SPIRIT will bring to his mind, with the most convincing energy,

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FAITH. Thou hast deem'd
Most true.—I 'scaped, indeed, the dismal SLOUGH,
(*Thy* prime mischance,) but, ere I reach'd the GATE,

---

the evidences of the divine inspiration of the Scriptures, and enable him to rely on the promises: and thus at length the enemy will be put to flight, by testimonies of holy writ pertinently adduced, and more clearly understood than before.—Experience will teach some readers to understand these things, and they will know how to compassionate and make allowances for the mistakes of the tempted: and others, who have been graciously exempted from perhaps the deepest anguish known on earth, (though, commonly not of long duration,) should learn from the testimony of their brethren, to allow the reality of these distresses, and sympathize with the sufferers; and not (like JOB's friends) to join with SATAN in aggravating their sorrows.—They who in ordinary cases are satisfied with general convictions and comfortable feelings, without being able to give a reason for their hope, may be driven to the most tremendous extremities, should God permit them to be thus assaulted: for they have no fixed principles to

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On my lone path an artful Syren stole—
WANTON her name—and, with bewitching smile
And honied eloquence, hail'd me. The bright bloom
That mask'd her cheek, vied with the virgin rose:
Her winning glances, with sweet vernal beams:
Her sighs doled forth, bland as the innocent breeze
That waved her floating tresses.—Soft she chid,
In flatt'ring sympathy, my cheerless toil,
And, pointing a deep grove, with smooth caress

---

which they may resort in such an emergency; and perhaps some degree of mistake always gives SATAN his principal advantage on these occasions. Yet men of the most sober mind and sound judgment, when in a better state of bodily health than usual, and in all other respects most rational, have experienced such distressing temptations of this kind, as they could scarcely have believed on the report of others; and, when delivered, they cannot look back on the past without the greatest consternation.

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And pledge of sweet content her guile she plied;
But prompt and stern I shunn'd her.—

CHR. Joy to thee;
All joy, my friend, to thee; all thanks to heav'n!—
Like JOSEPH's thine the peril and escape.[1]

FAITH. Nay, *pure* escape I boast not.—

CHR. What! wast thou snared
By her accurs'd deceit?

FAITH. To no base *deed*;—
That warning word—"Her steps take hold on hell,"[2]
Withstood me:—but my heart, my treach'rous heart,

[1] Gen. xxxix. 11—13. [2] Prov. v. 5. Job xxxi. 1.

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The quick contagion of her glance had pierced.—
I took th' alarm; and, with averted eye,
And firm disdain, repulsed her.—Then, O then,
Brake forth the latent demon.—That smooth tongue
Peal'd torrent curses, and vindictive rage,
And lewd and loathsome ribaldry; nor ceased,
Till voice and venom fail'd.*

CHR. O blest escape!—
In her deep ditch th' abhorred of the Lord
Alone shall perish.[1]——But what next befel?

[1] Prov. xxii. 14.

* Some men are preserved from desponding fears, by receiving more distinct views of the truths of the gospel, and thus they proceed with less hesitation and interruption, in seeking to

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FAITH. Just as the verge I press'd of that wild steep,
The Mount of DIFFICULTY; wreck'd with age,
A venerable Form saluted me.—
With strict and garrulous inquest, first he learn'd
My name, my drift, my destiny: then, smiled
Benign, and proffer'd me secure abode
Beneath his roof, with ever-new delights

CHRIST for salvation: yet, perhaps, their temperature, turn of mind, habits of life, and peculiar situation, render them more accessible to temptations of another sort; and they are more in danger from the fascinations of fleshly lusts. Thus in different ways the Lord makes his people sensible of their depravity, weakness, and exposed situation; while he so moderates the temptation, or interposes for their deliverance, that they are preserved, and taught to ascribe all the glory to his name.

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For my select employ, and dainty cheer,
And final heirship to his wide domains.—
Earnest I craved my benefactor's name,
His fair abode, his household?—'Lo! my Son,'
(Falter'd the hoary Sage,) 'before thee stands
'ADAM THE FIRST:—In famed DECEIT I dwell:
'My very menials boast descent from me:
'While three prime daughters, *Libertine Desire*,
'*Eye-lust*, and *Pride of Life*,[1] crown all my joys,
'And shall be freely thine.'

CHR. But say—how closed
This golden prospect?

FAITH. First, the dazzling bait

[1] 1 John ii. 16.

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Half won me; till, all wistful as I mused,
Sudden, as by some radiant finger traced,
On his deep forehead blush'd this timely charge—
"Put off the' Old Man, with his deceitful lusts."[1]
Keen as the glance of lightning, on my soul
Flash'd full disclosure of his curs'd design:—
Slav'ry my abject doom!—Abrupt I spurn'd
The snaky sycophant. With furious scowl
He flouted me askance; and rail'd, and foam'd,
And swore my further pilgrimage to plague
With some relentless foe: then, as I turn'd
Indignant, to depart, savage he sprang
And pluck'd me back:—So deadly was the shock,
All rack'd and dislocate, yea, asunder torn,

[1] Eph. iv. 22.

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Seem'd ev'ry joint!—In raging agony
I writhed, I groan'd aloud, "O wretched man!"[1]
And burst from his vile grasp.——*

---

* Those christians, who by strong faith or assured hope, endure hardships more cheerfully than their brethren, may sometimes be exposed to greater danger from the allurements of outward objects. Deep humiliation and great anxiety about the event, in many instances, tend to repress the lusts of the heart, by supplying a continual succession of other thoughts and cares: whilst constant encouragement, readily attained, too often leaves a man to experience them more forcibly. Nay, the same persons, who under pressing solicitude seem to be entirely delivered from some peculiar corruptions, find them revive and become very importunate when they have obtained more confidence about their salvation. The OLD ADAM, *the corrupt nature*, proves a constant snare to many believers, by its thirsting after the pleasures, riches, honours, and pride of the world: nor can the victory be secured without great difficulty and trouble, and strong faith and fervent prayer.

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Faithful's *first discourse with* Talkative.*

* * * * * * * * * * * *

——————————Such high theme
Pursuing, Faithful spied, in lonely mood
A ruddy Pilgrim, (TALKATIVE his name,)
And thus saluted him.—' Whither away?—
' If ours thy destined *course*, freely partake
' Our *company*.'—

---

* The character here introduced, under a most expressive name, is an admirable portrait, drawn by a masterly hand from

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TALK. Most willingly:—In hope
Of better chance, I tow'rd the heav'nly land
Thus far have sped unsocial; and I joy
Your kindly-tender'd intercourse to share.

FAITH. The like to thee:—and be our chosen theme
What best becomes our sacred destiny.

---

some striking original, but exactly resembling numbers in every age and place, where the truths of the gospel are generally known.—TALKATIVE is not so called merely from his loquacity; but also from the *peculiarity* of his religious profession, which gives scope to his natural propensity, by furnishing him with a copious subject, and enabling him to display his talents, or seek credit among pious persons, without the trouble and expense of practical godliness. Such vain-talkers especially appear when religious profession is safe, and reputable, and even in many cases conducive

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TALK. Well turn'd, my friend:—To talk on themes divine
Is ever my delight;—too rare, indeed,
Such lofty scope in these degenerate days,
But thence to me more grateful.

FAITH. Thy just plaint
I zealously accord:—for, what more sweet
In earthly converse, than to raise the soul
Anticipant of heav'n?

---

to secular advantage. They may, therefore, be expected in our age and nation, particularly in populous places, where the preaching or profession of any doctrine excites little attention or surprise, but ensures regard and favour from a numerous body who hold the same opinions.

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TALK. Well said:—well said:—
Such heav'nly talk is sweetly profitable,
And profitably sweet.—Is any charm
In things historic, mystic, lofty, deep?
Do wonders, tokens, miracles, delight?
Whence shall the tongue such varied store provide
As from the Sacred Records?

FAITH. True—but see
Thou reap not husks for fruit:—Profit *alone*
Should be our drift.

TALK. My echo, friend, again!—
'Tis that same point *I* press.—Such prime discourse
Grows to sound *knowledge*;—knowledge *general*,

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Of the stark vanity of earthly things,
The sov'reign excellence of things above:—
And knowledge *special*, of man's total need
Of new and heav'nly birth:—the nothingness
Of Works, till stampt with Righteousness Divine:—
The nature of true penitence, faith, prayer:—
The consolations, promises, (how rich!)
Seal'd to the heirs of grace:—Knowledge, in brief,
That nerves to steady valiance for *The Truth*,
And makes ev'n folly's self supremely wise.

FAITH. Granted:—but mark—knowledge to *fruit* matured,
Is heav'n's own gift; nor diligence, nor talk,
(Celestial aid withheld,) one grace can yield.

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TALK. Nay—trust me, friend, these trite, these
obvious truths,
I have not *now* to learn:—full well I know
Man's ev'ry talent is a gift from heav'n:—
That grace, not works, commends him.—Proof on
proof,
Scripture on scripture, endless, I could cite,
But spare your patience.

FAITH. Say then, what *single* theme
Shall fix our conference?

TALK. E'en what you will.—
Alike to me things earthly, things divine;—
Moral, or evangelic:—Sacred things,
Or things profane:—Things past, or things to come:—

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Things foreign, things at home:—Essential things,
Things circumstantial;—All alike to me
That aims our *profit*.

Glowing with surprize,
Apart in Christian's ear Faithful pour'd forth
A lavish greeting, on their happy chance
To join that wondrous Youth.*—With modest smile

---

* Zealous christians, who are not well established in judgment and experience, are often greatly taken with the discourse of persons, who speak fluently and plausibly on various subjects, with a semblance of truth and piety: yet they sometimes *feel*, as it were, a defect in their harangues, which makes them hesitate, though they are easily satisfied with specious explanations.—TALKATIVE's discourse is copied, with surprising exactness, from that of numbers who learn *doctrinally* to discuss even *experimental* subjects, of which they never felt the energy and efficacy

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The wary Pilgrim heard; and thus ungloss'd
The smooth imposture.—

'Truly, my friend, that tongue,
'That babbling fount of folly at full play,
'Charms most, who least have known him: but,
'to *me*,
'Each genuine feature more correctly shows,
'Than to his own vain *self*.'

---

in their own souls. Men of this stamp can take up any point in religion with great ease, and speak on it in an ostentatious manner: but the humble believer forgets *himself*, while from his heart he expatiates on topicks which he longs to recommend to those whom he addresses. Humility and charity, however, dispose men to make the best of others, and to distrust themselves: so that, unless connected with proportionable depth of judgment and acuteness of discernment, they put them off their

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FAITH. Who, then?—What knave
Hath dealt me thus deceitful?

CHR. His true name
Is TALKATIVE;—ambitious, he would shine
Our idle town's prime Oracle!—His father,

---

guard, in respect of vain-glorious talkers. It would be conceited and uncandid, they think, to suspect a man, who says so many good things, with great confidence and zeal; their dissatisfaction with the conversation they suppose was their own fault; if they disagreed with the speaker, probably they were in an error; if a doubt arose in their minds about his spirit or motives, it might be imputed to their own pride and envy.—Thus they are seduced to sanction what they ought to protest against, and to admire those whom they should avoid; and that even by means of the most amiable dispositions!——What follows is peculiarly calculated to rectify such mistakes, and to expose the consequences of this ill-judged candour.

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High-minded SAY-WELL, vaunts him for a sage:
But, stript of his fine prate and borrow'd plume,
He fades a sorry cheat!—Our town is wide,
Or, doubtless, thou hadst known him well.

FAITH. 'Tis hard
To think such knavery in such fair disguise.

CHR. Nay, brother, far more difficult to doubt.—
No taint of scandal, spleen, or rancorous gall,
Venoms my tongue:—Believe me, friend, he shews
Like some gross daub; most distant, most approved:—
Saint tho' he shine abroad, at *home* he storms
A churl, a pest, a devil:—Each meek child
Smit with a trembling conscience, he disowns:—

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His house, his heart, his converse, spice no more
Of grace, than of pure balm the desert-blast.
Ev'n the dumb brute shames this ungodly Brag,
And better serves his Maker.—His vile tongue
Chimes to the popular tone, whate'er the theme:—
Tavern and temple, profligate and pure,
Boast equal charms for *him*:—Yea, most he teems
With *gospel* tattle, when his maudlin brain
Reels o'er the thrice-drain'd bowl!——

FAITH. Alas! how strange,
How scandalous the cheat!—

CHR. Most strange: Yet thus
Speaks the sure Word of Truth:—" They say, and
" do not.—

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"But grace divine stands not in word, but power."[1]
—This man is pure religion's foulest blot;
Its bitterest reproach; its deadliest foe.—[2]
At this proud stone of stumbling, crowds on crowds
Have perish'd in their guilt.—Fraud is his trade:
His sport, the sufferer's plaint: Slander, his food:
His music, Misery.—Ev'n his prime friends
Once fall'n dependant, curse their easy faith:—
Wife, children, servants;—all, in turn, all prove
His tenderest mercies cruel.———

* * * * * * * * * * *

[1] Matt. xxiii. 3. 1 Cor. iv. 20. [2] Rom. ii. 23, 24.

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Description of Vanity-Fair.*

* * * * * * * * * * * *

The Pilgrims now in downcast mood
Paced the gay Town. A savage brood
With hubbub hoarse, and deaf'ning din,
And gaping wonder wide a-grin,

---

* VANITY-FAIR, represents the wretched state of things, in those populous places especially where true religion is neglected and persecuted; and indeed of "the whole world lying in wicked-"ness," as distinguished from the church of redeemed sinners. This continues the same (in respect of the general principles,

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The pensive strangers throng'd around.
Their solemn port and pilgrim vest
They banter for a standing jest:—
'Barbarians! bedlams! fools!'[1] resound
From ev'ry quarter: whilst the tone
Of CANAAN's language, all unknown,

[1] 1 Cor. iv. 9, 10.

---

conduct, and pursuits of mankind,) through all ages and nations: but christians are called to mix more with it, at some times than at others: and Satan, the god and prince of it, is permitted to excite fierce persecution in some places and on some occasions, while at other times he is restrained. Mr. BUNYAN, living in the country, had frequent opportunities of witnessing those fairs, which are held first in one town and then in another; and of observing the pernicious effects produced on the principles, morals, health, and circumstances of young persons especially, by thus drawing together a multitude, from motives of interest, dissipation, and excess.

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Grates on their ears in accents crude;—
A babbling jargon gross and rude.

Thus through the mart with mournful gaze
They pass, 'midst scenes could only raise
Disgust, and scorn, and grieved amaze.—
On either hand, for instant trade,
With tinsel gaudery were display'd
In sign or substance—Houses, lands;
Pensions and bribes for courtly bands;
Preferments, titles, sceptres, thrones,
Countries and kingdoms. There, a-row,
Seductive trick'd, in sordid show,
Bawds, panders, harlots, servants, slaves,
Souls, bodies.—While each scaffold groans
With silver, gold, and costly stones—

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Yea, all the sickly fancy craves;—
The bane of fools, the thrift of knaves.

In a wide area, choak'd with keen
And constant votaries, might be seen,
(Quitted of cost,) Games, fooleries, cheats;
Deep jugglers at their wizard feats;
Plays, apes, and rogues in large supply;
Rapes, murders,—crimes for ev'ry eye,
And foul, false-swearers of a blood-red dye.
—Here too, full many a thriving mart
Each several nation holds apart,
With vanities in motley pride
From ev'ry distant clime supplied.[1]

[1] Eccles. i. 2, 14. ii. 11, 17. xi. 8. Isa. xl. 17.

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But chief, proud ROME her tinsel ware
Vociferous vaunts beyond compare:—
Her gewgaws, nostrums, mummeries, shrines,
Her foisted miracles and signs,
Once prized thro' half the globe: but now,
Full many a nation, wiser taught
By sound experience dearly bought,
Spurns the stale trash for empty show.*

---

* Worldly men covet, pursue, grasp at, and contend for, the things of time and sense, with eagerness and violence; so that their conduct aptly resembles the bustle, selfishness, artifice, dissipation, riot, and tumult of a large crowded fair. The profits, pleasures, honours, possessions, and distinctions of the world, are as transient and frivolous as the events of the fair-day; with which children are delighted, but which every man of sense contemns. SOLOMON, after a complete experiment, pronounced the whole to be "vanity of vanities;" the veriest vanity imaginable,

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Thus through besotted crowds, and vile
And ribald scenes, the Pilgrims toil:—

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a complex vanity, an accumulation of cyphers, a lottery consisting entirely of blanks; every earthly object being unsuitable to the wants of a rational soul, unsubstantial, unsatisfactory, disappointing and perishing.—The carnal mind always hankers after one trifle or other, and longs 'for change of follies, and re-'lays of joy;' while objects suited to its feverish thirst are always at hand to allure it, deriving their efficacy from continually pressing, as it were, on the senses.——When our first parents were fatally prevailed on to join Satan's apostacy, they "forsook "the Fountain of living waters, to hew out for themselves broken cisterns;" and the idolatry, of seeking happiness from the creature instead of the CREATOR, has been universal among all their posterity.——No crime has ever been committed on earth, or conceived in the heart of man, which did not arise from this universal apostacy and idolatry; from the excess, to which the insufficiency of the object to answer the proposed end, gives rise; and from the vile passions which the jarring interests or inclinations of numberless competitors for honour, power, wealth, and pleasure,

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Nor wand'ring wish for gilded bane,
Nor ev'n one curious glance they deign.
Tempted to traffic, they reply
'The Truth—The sacred Truth we buy.'[1]
Still urged, they stop their ears, and sigh,
And breathe to Heav'n the fervent prayer,
(With looks that speak their treasure *there*)[2]
'O turn mine eyes from Vanity!'[3]

[1] Prov. xxiii. 23. [2] Matt. vi. 20, 21. Phil. iii. 20, 21.
[3] Psa. cxix. 37.

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cannot fail to excite. As the streams of impiety and vice, which flow from this source, are varied, according to men's constitutions, education, habits, and situations: so different worldly pursuits predominate in divers nations, or stages of civilization.—

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—Bandied abroad from tongue to tongue,
The solemn Word incessant rung
Through the base rout, with hideous yell.
Whilst, madly fraught with rage from hell,
Riot, and rack, and wild affray,
Clamour, and clang, triumphant bray
From frantic myriads high and low;
Till signs of instant overthrow

The merchandize of ROME, which suited a rude and ignorant age, has now given place to the more plausible wares of sceptical philosophers, which are more agreeable to the pride of learning and human reasoning.—Even things lawful in themselves, when sought, or possessed in a manner which is not consistent with "seeking *first* the kingdom of GOD, and his righteousness," become allurements of SATAN, to draw sinners into his fatal snare.

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Menaced the Fair.*—Swift tidings brought
To their liege lord, with slander fraught,

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* The presence of real christians in those places, where a large concourse of worldly men is collected for sinful purposes, must produce a disturbance and effervescence: and the smaller the number is of those, who by their actions, words, or silence protest against vice and impiety, the fiercer the opposition that will be excited.—A pious clergyman, on board a vessel, where he was a single exception to the general ungodliness that prevailed, gave great offence by constantly but silently withdrawing, when oaths or unseemly discourse made his situation uneasy; and he was called to account for so assuming a singularity!—The consistent believer is always deemed precise and uncouth, *insane* or *outlandish*, in the judgment of those who "walk according to the "course of this world." His discourse, seasoned with piety, humility, and spirituality, so differs from "the filthy conversation "of the wicked," and the polite simulation of the courtly, that they can have no intercourse with him, or he with them: and when *he* speaks of the love of CHRIST, and the satisfaction of

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He, jealous, with a trusty few,
Spake order, and the Pilgrims drew
(Brutely exultant o'er his prey,)
To stand before a venal crew,
For the wild uproar of that day.

---

communion with him, while *they* "blaspheme the worthy name "by which he is called;" they must seem *barbarians* each to the other. But above all, the believer's contempt of worldly things, when they interfere with the will and glory of God, forms such a testimony against all the pursuits and conduct of carnal men, who "think it strange that he will not run with them to "the same excess of riot," as must excite their greatest astonishment and indignation. "These men" (it is alleged,) "who turn "the world upside down are come hither also;" "they exceedingly trouble the city," town, or village by their uncharitable discourse and example!—Thus Satan takes occasion to excite persecution, when he fears lest the servants of God should successfully disseminate their principles: and persecuting princes

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The Captivity of Christian *and* Hopeful *in* Doubting-Castle.

* * * * * * * * * * * *

Thus musing, they approach'd the shady verge
Of a pure stream, writ in the Pilgrim's chart
'*River of* God,' and '*Of the Water of Life.*'[1]

[1] Psa. lxv. 9. Ezek. xlvii. Rev. xxii. 1.

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and magistrates, his most trusty friends, are deputed by him to molest and punish their *peaceable* subjects, for conscientiously refusing conformity to the world, or for dissenting from doctrines

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On either side, waved in perennial green
The trees of Paradise: Perennial fruits
Of vital savour, pended from each bough
In full nectareous prime: The leaves were balm:
While the smooth sod beneath, spontaneous teem'd
With lilied fragrance.—Here their blissful path

---

and modes of worship which they deem unscriptural. Thus, the most valuable members of the community are banished, imprisoned, or murdered; multitudes are tempted to hypocrisy; encouragement is given to time-servers to seek secular advantages by acting contrary to their consciences; the principles of sincerity and integrity are generally weakened or destroyed, by multiplied prevarications and false professions; and numerous instruments of cruelty and oppression are involved in this complication of atrocious crimes.——In Fox's Martyrs we meet with authenticated facts that fully equal this allegorical representation: nay, 'The Acts of the Apostles' gives us the very same view of subject.

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Winded: In silent ecstacy they gaze,
And drink new vigour at the living flood,
And feast unsparing on the gen'rous fruits,
And balmy foliage. Then, to safe repose
They lay them down; while soft oblivion steals
All sense of past affliction, toil, and care.[1]
—Thus, (O too brief!) three happy nights and days
They linger'd: and full many a grateful song
To their GOOD SHEPHERD raised, who led them forth
To those fair pastures, and that crystal stream.*

[1] Psa. xxiii. Isa. xiv. 30.

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* The Holy Spirit, the inexhaustible source of life, light, holiness, and joy, is represented by "the River of GOD;" even that "River of the water of life, clear as crystal, proceeding out of the "throne of GOD, and of the LAMB."[1] All believers partake of

[1] Rev. xxii. 1.

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Now, with the fourth fair dawn, alert they rose,
And hasted to depart. Sweet solace cheer'd
Their outset, till, anon, their destined way

---

his sacred influences, which prepare the soul for heavenly felicity, and are earnests and pledges of it: but there are seasons when he communicates his holy comforts in larger measure; when the christian sees such glory in the salvation of CHRIST; so clearly ascertains his interest in it; and realizes his obligations and privileges, with such lively exercises of adoring love, gratitude, and joy, that he is raised above his darkness and difficulties; enjoys sweet communion with GOD; forgets, for the moment, the pain of former conflicts and the prospect of future trials; finds his in-bred corruptions reduced to a state of subjection, and his maladies healed by lively exercises of faith in the divine Saviour; and anticipates with unspeakable delight the glory that shall be revealed. Then communion with humble believers, (the lilies that adorn the banks of the river,) is very pleasant; and the soul's rest and satisfaction in GOD and his service are safe, and his calm confidence is well grounded; being widely different from every species of carnal security.

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Warp'd from the stream, and, rough with rugged clods,
Chafed each slow footstep, and their souls cast down
Sudden, to deep despondence.[1] Thus they toil'd,
'Faint, yet pursuing,' till meridian day:
When, to the left, a verdant mead they spied,
That seem'd a pleasant By-path following close
The strict highway.—Here, Hopeful, warn'd so late,
Falter'd awhile; till Christian, self-secure,
Leap'd the low fence, and fearless led the clue.*

[1] Numb. xxi. 4.

* Believers, even when in the path of duty, walking by faith, and supported by the sanctifying influences of the Spirit, may be abridged of those holy consolations which they have experienced:

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—Joyous they bounded o'er the level green,
And soon a portly stranger within call,
(VAIN-CONFIDENCE his name,) confirm'd their choice
Of that smooth track. Him for their steady guide
They follow'd; till, abrupt, the night-gloom fell
From grey to pitchy dark; and left them, lorn,

---

and SATAN may have a special advantage in tempting them to discontent and distrust. The path of duty being rough, a *by-path* is discovered which seems to lead the same way:—a deviation from the exact strictness of the commands of GOD, which mark out the path of holiness and safety, may sometimes be plausible, and circumstances may seem to invite to it. Men imagine some providential interposition, giving ease to the weary; and they think that the precept may be interpreted with some latitude, that prudence should be exercised, and that scrupulousness about little things is a mark of *legality* or superstition. Thus by "leaning to their own understandings" and "trusting in their own hearts," instead of asking counsel of the

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Alarm'd, bewilder'd, friendless, all alone
To grope their desp'rate course.—Aloud they call'd
On their false guide; when, to their startled ear,
A sudden plunge, and one expiring groan
As from some neighb'ring pitfall, gave sure sign
Of his tremendous doom![1]*—That instant, roar'd

[1] Isa. ix. 16.

Lord, they hearken to the tempter. Nor is it uncommon for christians of deeper experience, and more established reputation, to mislead their juniors, by turning aside from the direct line of obedience. For the Lord leaves them to themselves, to repress their self-confidence, and keep them entirely dependent on him; and thus teaches young converts to follow no man further than he follows CHRIST.

* This circumstance may represent the salutary effects, which are sometimes produced on offending believers, by the awful

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A threat'ning thunder-peal:—The night-blast raved:
Fierce fire, and hail, and torrent flood, drove down:—
Till, with one hideous crash, the total storm
Raged in full wrath on their defenceless head;
While swift around them rose a gather'd sea
Of whelming waters!*

---

death of some vain-glorious hypocrite, to whom they have given too much attention. The Lord, however, will in one way or other deliver his servants from the temporary prevalence of vain-confidence; while presumptuous transgressors perish in the pit of darkness and despair.

* The holy law condemns every transgression: when the christian, therefore, has fallen into wilful sin, he is often led to fear that his faith is dead, that he is still under the law, and that his person as well as his conduct is liable to its righteous condemnation. Thus he is brought back again, as it were, to the tempest, thunder, and lightning of mount SINAI.

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'Wretch, wretch that I am!'
Groan'd Hopeful, 'Oh that I had kept the
'way!'

'Alas!' said Christian, tremulous, in tone
Of half-choked utterance; 'What mere human
'skill—
'What foresight could have warn'd——?'

HOPE. 'Twas my deep dread
To venture, when that cautious word I dropt:—
I had spoke plainer, but thy riper age,
And tried experience, sway'd me.

CHR. O, my brother,
Be not offended:—Deeply shamed, I own

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My well-meant error, and with heart-felt grief
Beseech thy frank forgiveness.

HOPE. Be comforted—
Frail as thyself, I readily forgive,
Nor doubt this peril shall be ruled for good.

CHR. Thy gen'rous friendship cheers me.—But, why thus
Brave we this horrible tempest?—Let us seek
Our long-deserted way.

HOPE. And let me lead.

CHR. Nay, brother;—mine the fault, be mine the task

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(Tho' death betide,) to pilot our return.

HOPE. Not so: lest that your troubled mind again
Mislead your sounder judgment.—*

Thus resolved,
He pass'd before: when, midst th' abated storm
A voice divine thus cheer'd them.—'*Let thine*
'*heart*

---

* This dialogue is very natural and instructive, and exhibits that spirit of mutual tenderness, forbearance, and sympathy, which becomes christians in such perplexing circumstances. They, who have misled others into sin, should not only ask forgiveness of GOD, but of them also; and they who have been drawn aside by the example and persuasion of their brethren, should be careful not to upbraid or discourage them, when they become sensible of their fault.

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'*Be stedfast, till thou reach the long-lost way.*'[1]
—Hush'd were the raging skies; but the swoln tide
Still rose amain, in sullen wave on wave;
And many a plunge they shared, that menaced them
With the grim terrors of a wat'ry tomb!*

[1] Jer. xxxi. 21.

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* It might be thought, that an experienced believer, when convinced of any sin, would find little difficulty in returning to his duty, and recovering his peace. But a deliberate transgression, however trivial it might seem at the moment, appears upon the retrospect to be an act of most ungrateful and aggravated rebellion; so that it brings such darkness upon the soul, and guilt on the conscience, as frequently causes a man to suspect that all his religion has been a delusion. And, when he would attempt to set out anew, it occurs to him, that if all his past endeavours and expectations, for many years, have been frustrated, he can entertain little hope of better success hereafter; as he knows

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—Thus deeply wading, they at length descried
Amid the weltering waste, a gentle mound,
Safe from the rolling flood. Thither they climb'd,
And on the well-skreen'd summit sat them down
To wakeful rest, waiting the dawn; but sleep
All-potent, ev'ry languid sense beguiled,
And held them, listless, till return of day.

---

not how to use other means, or greater earnestness, than he has already employed as he fears to no purpose. Nor will Satan ever fail, in these circumstances, to pour in such suggestions, as may overwhelm the soul with an apprehension that the case is hopeless, and God inexorable. The believer will not, indeed, be prevailed upon by these discouragements wholly to neglect all attempts to recover his ground: but he often resembles a man who is groping in the dark and cannot find his way; or who is passing through a deep and rapid stream, and struggling hard to keep his head above water.

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Hard by, within th' enclosure where they slept,
Stands DOUBTING-CASTLE; strong-hold of DESPAIR.—
—That monster-fiend on his accustom'd range
Now prowling forth, spied them; and, with a peal
Of thund'ring rage, their heavy slumbers broke:—
Then, sternly raved 'What maddens ye, to dare
'This lawless trespass on my fenced domain?'

CHR. Unhappy Pilgrims from afar, we pass'd
Unwitting through these grounds, and lost our way.

DESPAIR. Villains! no more:—Your very plea proclaims
The trespass, and provokes my fell revenge.
——So saying, with one giant grasp he seized

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The shuddering captives; and, at headlong speed,
Drove them before. Thus through a hideous maze
Of deathlike gloom, the Castle's dreary fence,
He drove them; till, the huge portcullis pass'd,
Down rush'd the pond'rous iron, with the din
Of deaf'ning thunder-crash, and earthquake shock:
Nor paused th' affrighted victims, till, deep thrust
Within a noisome dungeon, down they sunk
'Mid the stern terrors of their hopeless fate!*

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* Believers, who have brought themselves, by transgression, into great terror and anguish of conscience, often endeavour to quiet themselves by general notions of the mercy of God through Jesus Christ, and the security of the new covenant; and the storm in their consciences subsiding, they find a little shelter, and wait for a more convenient opportunity of recovering their spiritual life and vigour. But growing more and more heartless in religion, and insensible in a most perilous situation, they are

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Thus four dark days of anguish and remorse,
Unvisited, unfed, the Pilgrims moan'd.
—Meanwhile the ruthless Tyrant, with his wife,
An artful fury, (DIFFIDENCE her name,)
Doom'd them to merciless vengeance. First, he dealt

---

led *habitually* to infer that they are hypocrites; that the encouragements of Scripture belong not to them; that prayer itself will be of no use to them: and, when they are at length brought to reflection, DESPAIR, like a tremendous giant, will seize on them, and for a season they will find it impossible to rise superior to prevailing gloomy doubts, or to obtain the least comfortable hope of deliverance, or encouragement to use the proper means of seeking it.—The believer may be brought by wilful sin to such a condition that, to his own apprehension, destruction is inevitable. Even a true christian may sink so low as to have no light or comfort from the Scriptures and the Holy SPIRIT; nothing to sustain his almost expiring faith and hope;

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Fierce blows on blows unsparing, till he left
His wretched thralls half dead.—Next morn, (advised
By his grim Consort,) he, with savage vaunt
Of stern compassion, urged them to resolve
Precipitate self-murder!—The base thought
They spurn'd abhorrent; and, with dolorous cries,

---

no help or pity from his brethren, but severe censures or more painful suspicions; the horrors of an accusing conscience, the dread of GOD as an enemy, connected with sharp and multiplied corrections in his outward circumstances; and all this as the price of ease or indulgence obtained by some wilful transgression! Now who that *really believes this*, will take encouragement to sin from the doctrine of final perseverance? Would a man, for a trivial gain, leap down a precipice, even if he could be sure that he should escape with his life? No, the dread of the anguish of broken bones, and of being made a cripple to the end of his days, would effectually secure him from such a madness.

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Craved their full freedom.—Roused to frenzied rage,
Forward he rush'd, and, at one deadly blow
Had fell'd them, breathless; but a sudden cramp
Palsied his arm, and baffled his dire aim.—

As when the gaunt Hyena, couch'd for blood,
Stung by a venom'd shaft his victim yields
With many a frantic yell; so raved the Pest,
As from his destined prey writhing he reel'd
In helpless anguish.—Respite *thus* obtain'd,
Small joy was theirs: the momentary dread
Of surer vengeance, or a ling'ring fate
In that foul den, still haunted them, and wrung
From Christian this curst thought, so late abhorr'd.

'Brother, our desp'rate fate from day to day

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'More hopeless lours! In misery's extreme
'Slow pining, my desponding soul would count
'Ev'n strangling a blest refuge from this thrall:[1]
'Say—shall the Tyrant's tender be our choice?'*

'Our hideous doom,' sigh'd Hopeful, 'ne'er re-
'versed,
'Death were our friend indeed: but Heav'n's high
'Law
'Proclaims "*Do thou no murder.*" Shall we, then,

[1] Job vii. 15.

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* Desponding fears, when they so prevail as to keep men from prayer, make way for temptations to suicide, as the only relief from misery: but when there is any true faith, however it may seem wholly out of exercise, the temptation will be eventually

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'Wreak on *ourselves* that execrable deed
'We dare not on *another*?—Who thus ends
'His fellow, murders but the *mortal* part:
'Who slays *himself*, destroys both body and soul!
'And, for thy hope of ease in the still grave,
'Hast thou forgot the hell beyond, that waits
'The victim of self-murder?—Think again;
'All law is not our Tyrant's: Many a drear
'And desp'rate captive hath escaped these walls;
'And cannot He who made the world, ordain
'The monster's speedy death? or, that he miss

---

overcome, provided actual insanity do not intervene; and this is a very uncommon case among religious people, whatever slanders their enemies may circulate, in order to prejudice men's minds against the truth.

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'To bar our hideous hold? or, seized again
'With palsied impotence, torment no more,
'Or fall our easy prey?—Then cheer thee, brother!
'Patience and hope are *ours*: the rest is *Heav'n's*.'

Such kindly counsel buoy'd awhile—scarce buoy'd
His hapless friend, half wreck'd: But the wild wave
Still whelm'd him, and again the felon deed
Familiar to his thought, poignant he press'd;
Whilst Hopeful thus his steady plea renew'd.

'My brother, must I mourn all solace vain?
'Where is thy wonted valour?—That fierce fiend,
'APOLLYON, could not crush thee, nor the host

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'Of terrors that beset thy ev'ry step
'Through DEATH's dark VALE:—Nor could the cage,
'the chain,
'With FAITHFUL shared, nor ev'n his fiery doom,
'Daunt thy firm soul; and art thou now all fear?—
'Am not *I* weak, yea, feebler far than thou?
'Deals not the Tyrant equal dole to me,
'Famine, and wounds, and darkness?—Courage
'then,
'My honour'd Brother! Let us play the man;
'Nor scandalize our Cause by one base deed'.*

---

* HOPEFUL's arguments against self-murder are conclusive: doubtless men in general venture on that awful crime, either disbelieving or forgetting the doctrine of Scripture concerning a future and eternal state of retribution.—It is greatly to be

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Scarce had he spoke, when the gigantic stride
Of their dread foe appall'd them.—Fierce he seized
And dragg'd them forth without the Castle-wall,
'Mid skulls, and bones, and skeletons half bare,
(Once warm with hopeful enterprise and zeal,)
High piled or scatter'd round.—'Behold!' exclaim'd

---

wished, that all serious persons would avoid speaking of self-murderers, as having *put an end to their existence;* which certainly tends to mislead the mind of the tempted, into very erroneous apprehensions on this most important subject.—This discourse aptly represents the fluctuation of men's minds under great despondency; their struggles against despair, with purposes at some future opportunity to seek deliverance: their present irresolution; and the way in which feeble hopes, and strong fears of future wrath, keep them from yielding to the suggestions of the enemy.—Serious recollection of past conflicts, dangers, and

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Th' exulting Ravager;—'See my fell revenge
'For lawless trespass!—Pilgrims, once, were these:
'And, ere to-morrow's dawn, I swear to hurl
'Your felon bones with theirs.—Back to your
'den!'—
—Instant his pond'rous mace follow'd the word,
And drove them, staggering, down to their deep
hold.
There, yielding all for lost, abject they sunk
In speechless horror; till the midnight toll

---

deliverances, is peculiarly useful to encourage confidence in the power and mercy of God, and patient waiting for him in the most difficult and perilous situations: and conference with our brethren, even if they too are under similar trials, is a very important mean of resisting the devil, when he would tempt us to renounce our hope, and have recourse to desperate measures.

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Of their last hour, roused them to passionate prayer.*
—As thus they wrestled, Christian into strains
Ecstatic brake: and, from his bosom pluck'd
The key of PROMISE, 'midst his cares and woes
Unthought till that bright moment.

'Brother, we live!—
'This key, heav'n's special boon, till now forgot,
'Is our sure ransom!'—

Wing'd with hope, they sprang
To the blest proof:—The jealous bolt gave back!—

---

* Nothing will be effectual for the recovering of the fallen, till they begin to pray with fervency, importunity, and perseverance. Yet such is our nature and situation, that in proportion as we have special need for earnestness in these devout exercises,

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Next, the huge bar that wards the Castle-court,
Sullen recoil'd.—Thence, to the last grim keep
They rush'd.—Each stubborn spring won with slow toil,
Harsh on corroded hinges creak'd and groan'd
The pond'rous portal.—Instant from his lair
Sprang the roused Monster: but each treach'rous limb

---

our hearts are averse to them. The child while obedient, anticipates the pleasure of meeting his affectionate parent; but, when conscious of having offended, he from shame, fear, and pride, hides himself and keeps at a distance. But when stoutness of spirit is broken down, and a contrite believing frame of mind succeeds; the offender begins to cry fervently to God for mercy, with humiliating confessions, renewed application to the blood of Christ, and perseverance amidst delays and discouragements: and then it will not be very long ere he obtain complete deliverance.

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Smit with a rigid palsy, mock'd his rage;
Whilst the blithe Pilgrims found them once again
Safe on the King's highway!—Spontaneous praise
Burst from each heart.—With gen'rous zeal they rear'd
Beside the fatal fence a warning stone,
And hasted, joyous, on their blest career.*

---

* The promise of eternal life, to every one without exception who believeth in CHRIST, is especially intended by the Key; but without excluding any other of the "exceeding great and pre-"cious promises" of the gospel. The believer, being enabled to recollect such as peculiarly suit his case, and, conscious of cordially desiring the promised blessings, has the Key in his bosom, which will open any lock in DOUBTING-CASTLE: and while he pleads the promises in faith, depending on the merits and atonement of EMMANUEL, as "coming to GOD through him;" he gradually resumes his confidence, and begins to wonder at his past

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despondency. Yet remains of unbelief, recollection of his aggravated guilt, and fear lest he should presume, often render it difficult for him entirely to dismiss discouraging doubts.—But let it especially be noted that the faith, which delivered the Pilgrims from Giant DESPAIR's castle, induced them without delay to return to the highway of obedience, and to walk in it with more circumspection than before, no more complaining of its roughness; and to devise every method of cautioning others against passing over into BY-PATH meadow.

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Christian's *second discourse with* Ignorance.*

CHR. How now, my friend? How stands the grand account
Between thy soul and heav'n?

* In the following dialogue IGNORANCE speaks exactly in character; and the answers of CHRISTIAN are conclusive against such absurd and unscriptural grounds of confidence, as are continually maintained by many who would be thought pious christians.

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IGN. Why—well, I hope :—
My lonely thought is comfortably stored
With profitable musings.

CHR. What are they?

IGN. I think on GOD and heav'n.

CHR. Fiends and lost souls
Think much on these.

IGN. But I desire them too.*

---

* The desire of heavenly felicity, when the real nature of it is not understood, the proper means of obtaining it are neglected, other objects are preferred to it, or sloth and procrastination in-

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CHR. So thousands crave, who never shall obtain:
The sluggard soul desireth, and hath nothing.[1]

IGN. But I for the fair Prize have left my all.

[1] Prov. xiii. 4.

---

tervene, is no proof that a man will be saved.—In like manner this expression, *the desire of grace is grace*, must be owned to be very fallacious and ambiguous. Men may be notionally convinced that without grace they must perish, and mere selfishness may excite some feeble desires after it; though worldly affections predominate, and the real value of the spiritual good is not perceived. But to hunger and thirst for GOD and his righteousness, his favour, image, and service, as the supreme good; so that no other object can satisfy the earnest desire of the heart, and every thing is renounced that interferes with the pursuit of it, is grace indeed, and shall be completed in glory.

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CHR. Nay—there I doubt:—Such self-denying zeal
Is hard to brook, tho' easy to conceit.—
But what persuades thee thus?

IGN. My heart assures me.

CHR. Hear what the wise man saith:—"Who "trusts his heart,"
(That deep, that bosom traitor,) "is a fool."[1]

IGN. This holds, I grant ye, of an *evil* heart,
But *mine* is *good*.

CHR. By what sound proof?

[1] Prov. xviii. 26.

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IGN. It soothes
And comforts me in stedfast hope of heav'n.

CHR. Thy heart may play the traitor. Many build
High comfort on but slender ground of hope.*

IGN. But *mine* is *solid* ground.—My heart and life
In holy proof agree.

CHR. Who tells thee so?

---

* It is exceedingly dangerous to make comfort a ground of confidence; unless the nature, source, and effects of that comfort be considered: for it may result entirely from ignorance and self-flattery, in a variety of ways.

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IGN. My heart.

CHR. How!—dost thou take me for a thief?—
Thy heart?—I warn thee, if the Word of Truth
Bear not full witness, other proof is vain.

IGN. Yet, sure, that heart is good whose thoughts
are good:
That life must needs be pure, whose ev'ry act
Squares with the Rule Divine.

CHR. Granted—but mark—
To pride the fancy with these high conceits
Proves not possession.

IGN. Prithee then, declare

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Thy notion of good thoughts, and a pure life
Squared right with God's commands.

Chr. Good thoughts respect
Ourselves, and God, and Christ; and what beside
May best accord with these.

Ign. First, of ourselves.

Chr. When strictly they agree (like face to face
In some pure glass,) with God's unerring Word,
Our thoughts are good.*

---

* "That which is born of the flesh is flesh;" "The carnal "mind is enmity against God; for it is not subject to the law "of God, neither indeed can be. So then they that are in the "flesh cannot please God;" for "They are *by nature* the chil-

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IGN. When thus do they agree?

CHR. That Word declares "There's none by
"nature pure,
"None righteous, no, not one."—That "Ev'ry
"thought,
"And purpose, and device, of man's base heart,
"Is evil—constant evil from his youth."——[1]

IGN. I never will believe *my* heart thus vile.

[1] Gen. vi. 5. Rom. iii.

"dren of wrath." This is man's *natural* condition: but of the regenerate it is said, "Ye are not in the flesh, but in the spirit;" "for that which is born of the Spirit is spirit;" and to such persons the texts adduced do not apply.

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CHR. And therefore one good thought of thine own self
Thou never hadst.—But further—That pure Word
Denotes man's *ways* all "crooked," all "perverse,"
"Far from the way of peace."[1]—Now, when we judge
And mourn our ways thus vile, our thoughts are good.

IGN. When think we right of GOD?

CHR. When we revere
His glorious nature, as his Word reveals:
When humbly we account us better known
To HIM, than to ourselves: That, to His view,

[1] Psa. cxxv. 5. Prov. ii. 15.

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Our inmost thoughts;—our hearts with all their depth
Of secret evil, are exposed and bare:
That He detects close-lurking sin, where we
Least think it in ourselves: And, That our best,
Our holiest duties, arrogantly brought
As claimants to his throne, he spurns and loathes.

IGN. Dost think me, then, a fool? that *I* should deem
The all-seeing GOD short-sighted as myself?
Or with my best performances approach
His holy throne?*

---

* The external services, performed by unregenerate persons from selfish motives, being scanty and partial, and made the

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CHR. Why, what is then *thy* creed?

IGN. In brief, I must believe on CHRIST our Lord
For justifying grace.

CHR. Believe on Him
Of whom thou seest no need?—How!—boast thy-
self
So pure, so righteous, yet believe on Him?

---

ground of self-complacency, and self-righteous pride, "are abo-
"mination in the sight of GOD," however "highly esteemed
"among men." "For men look at the outward appearance,
"but the LORD looketh at the heart." Even the obedience of a
true believer, though it springs from right principles, and has
some spiritual excellency in it, is yet so defective and defiled by
sin; that if it were not accepted as the fruit of the Spirit through

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IGN. I say my faith is firmly fix'd on *Him*.

CHR. But how?

IGN. I hold he died for sinners. Yea,
That through his boundless merit, he shall make
My just obedience to his Father's law
Accepted, and acquit me from the curse.

CHR. Hear then my honest answer.--This strange
creed

---

the mediation of CHRIST, it must be condemned by the holy law, and rejected with abhorrence by a GOD of infinite purity. Men may allow this in words, and yet not know what it is to come as condemned sinners, for a free justification and salvation, by faith in CHRIST.

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Is idle and fantastic: false and vain.—
It stands not on God's Word: It takes the work
Of justifying grace from its true source,
The righteousness of Christ; and sets thy works
Presumptuous in its stead. Yea, this fond faith
Still trusted, shall deceive thy towering hopes,
And leave thee under wrath. True saving faith
Boasts in the righteousness of Christ alone:
That spotless robe, shrouded beneath whose skirt,
The soul is counted faultless before God,
And quit from condemnation.*

---

* The way of being justified by faith, for which Ignorance pleads, may well be called '*fantastical*,' as well as '*false*;' for it is no where laid down in Scripture: and it not only changes the way of acceptance, but it takes away the rule and standard of righteousness, and substitutes a vague notion called *sincerity* in its place, which never was, or can be, defined with precision.

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IGN. What! shall we trust
The righteousness of CHRIST wrought in our stead,
And hold our best obedience vain and void?
Truly this rare conceit may well content
The vilest: Licensed thus, he may lay loose
The reins of ev'ry lust, and fearless live
As best may like him.

CHR. IGNORANCE is thy name,
And such thy nature.—Ignorant thou art
Of justifying grace, and how thy soul
May trust it, and escape the wrath to come.
Yea, ignorant of the fruits of *saving* faith
In CHRIST's all-perfect righteousness; nor know'st
It bows and wins the grateful heart to GOD;
And works by love to his most holy name,

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His word, his ways, his people.

HOPEFUL to CHR. Ask, if e'er
The Saviour was reveal'd from heav'n to *him*.

IGN. What! you're a man, forsooth, for wonders,
signs,
Visions, and revelations!—Hark ye, then,
I say these mystic dreams are the wild fruit
Of a distracted brain.

CHR. How! dost thou scoff?
I tell thee, CHRIST is savingly made known
By teaching *from above*.* Yea, ev'n that faith

* Pride, unbelief, and carnal prejudices or affections, so close

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Which makes the Saviour ours, is wrought alone
By the great pow'r of God.[1] O then, be wise:
Awake thee to thy wretchedness and guilt:
Flee to the Friend of Sinners: cleave to Him:
And, in His righteousness Divine thy soul
Firm trusting, shall escape the wrath to come.

Ign. Your hurried pace outbreathes me:—Pass you on,
And leave me to my own.——So saying, again
Droning he dropt behind.—

[1] Matt. xi. 27. 1 Cor. xii. 3. Eph. i. 18, 19.

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the mind of a sinner against the spiritual glory of the Person and redemption of Christ, that nothing, but the illumination of the Spirit removing this veil, can enable him to understand and receive the revelation of the sacred Oracles on these important subjects.

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Christian *and* Hopeful *arrive at the Land of* Beulah,* *and pass through the* River *of* Death.

Now BEULAH's[1] happy clime before them spread
Serenely bright:—A never-setting sun
Ranged the blest region: Flow'rs of every bloom
Glow'd all around: Melodious birds tuned forth

[1] Sol. Song ii. 10—12. Isa. lxii. 4—12.

* The word BEULAH signifies *married*; and the prophet, in the passage whence it is quoted, predicted a very flourishing

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Their vernal descant of connubial love,
And the meek turtle from each tranquil shade
Pour'd the soft tribute of her soothing strain.
—Here too, (now bord'ring their eternal home,)
They view'd the heav'nly City at full gaze,
Rear'd on a blissful mount: and oft they met
Celestial visitants, excursive here
For hallow'd pastime; or, intently throng'd
To greet them safe: while with accordant shouts
Of rapt'rous joy, they hail'd them on their way,
" The holy people:—Ransom'd of the Lord:—
" Belov'd: Sought out."——In this perennial land

---

state of religion, which is yet in futurity: but the author accommodates it to the sweet peace and confidence which tried believers commonly experience towards the close of their lives.

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Of pure delights, the Bridegroom and the Bride—
The Great MESSIAS and his own elect,
Renew their plighted covenant: Yea, as joys
The happy bridegroom o'er his faithful spouse,
Their Lord exulted over *them* for good.
—Here, sacred corn and wine, a boundless store,
With healthful change of pleasures unalloy'd
Sought through their weary pilgrimage, were dealt
Spontaneous at their need: And oft, from out
The Holy City, the Seraphic Choirs
Swell'd the loud anthem, and proclaim'd abroad,
" Daughter of ZION! lo! thy Lord appears!
" Thy full Salvation comes! Behold, He comes;
" And crowns thy waiting with a blest reward!"*

---

* The communion of saints in prayer, praises, and thanks-

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Such was the happy land, awhile ordain'd
The Pilgrims' rest: And now at nearer ken
They hail'd the sacred City.—Pile on pile
Effulgent in full blaze of pearls and gems,
It rose: The street's wide range was paved with gold:[1]

[1] Rev. xxi. 18. 2 Cor. iii. 18.

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givings, with liberty and ardour, and hearts united in cordial love; the beauties of holiness, and the consolations of the Holy Spirit; the healing beams of the Sun of righteousness, shining by the sweet light of divine truth upon the soul; exemption from darkening temptations and harassing doubts; lively earnests and near prospects of heavenly felicity; a cheering sense of communion with the heavenly host, in their fervent adorations, and a realizing apprehension of their ministering care over the heirs of salvation; a comfortable renewal of the acceptance of CHRIST, sealed with the tokens, pledges, and assurances of his

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While the reflected sun's meridian beam
Gave double day. Faint with intense desire
To win the blissful portal, and behold
HIM, sought so long deep-sorrowing, they droop'd
In languishment of love; and, midst their pangs,
(As ever and anon th' impassion'd pulse
Of rapturous thought beat high,) aloud they cried,

---

love: gratitude, submission, confidence in GOD; hope, and the sweet exercise of tenderness, sympathy, meekness, and humility, but little interrupted by the working of contrary evils:—these things seem to constitute the happy state here represented.—It is remarkable that the Psalms (which were intended, among other uses, to regulate the devotions and experiences of believers,) abound at first with confessions, complaints, fears, and earnest cries of distress or danger; but towards the close become more and more the language of confidence, gratitude, and joy, and conclude with unmingled praises and thanksgivings.

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'If HIM, my Lord, my best Belov'd, ye meet,
'I charge ye, tell him I am sick of love.'*

Thus tranced, awhile they linger'd on their way;
Till, strength divine vouchsafed them, they repair'd
With angel convoy, to a blissful range
Of orchards, gardens, vineyards, in full prime

---

* In the immediate view of heavenly felicity, Paul "desired "to depart hence and be with CHRIST," as "far better" than life; and DAVID "fainted for GOD's salvation." In the lively exercise of holy affections, the believer grows weary of this sinful world; and longs to have his faith changed for sight, his hope swallowed up in enjoyment, and his love perfected, and secured from all interruption and abatement. Were this frame of mind habitual, it might unfit men for the common concerns of life, which appear very trifling to the soul when employed in delightful admiring contemplation of heavenly glory.

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Of lavish luxury, and plann'd with walks
All bloom, and arbors of delicious shade.
—These for his own delight, and the kind cheer
Of Pilgrims waiting their eternal rest,
The Great King planted. Here intent they paused;
And, by the Guardian of that blest retreat
Welcomed, on the pure dainties freely fared;[1]
Till those celestial viands, and the balm
Of lightsome breezes, lull'd them to repose.

Now midst my dream, I marvell'd to perceive
The Pilgrims, in their happy slumbers, fraught
With speech more eloquent on themes divine
Than e'er till that blest hour: and, as I mused
On the strange cause, the Warder of those bowers

[1] Deut. xxiii. 24.

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Thus solved my wonder. 'Wherefore dost thou
'muse
'On these heav'n-gifted Pilgrims thus inspired
'Midst their pure slumbers? 'Tis the sacred boast
'Of this fair vintage, to distil so sweet
'Its vital essence, that amid the lapse
'Of sleep, it wakes the lips to speech divine.'*

Now, from their hallow'd trance alert they rose,

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* Attendance on the public ordinances is always the believer's duty and privilege; yet he cannot at all times delight in them: but, when holy affections are in lively exercise, he sweetly rests in these earnests of heavenly joy; and speaks freely and fervently of the love of CHRIST and the blessings of salvation, to the edification of those around him; who often wonder at witnessing such a change, from reserve and diffidence to boldness and earnestness, in urging others to mind the one thing needful.

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And Zion-ward address'd them; firmly bent
For their blest home. But, as intense they gazed
At nearer view on the resplendent walls,
A shadowy glass they plied, that veil'd and sooth'd
(With open face too glorious to behold,)
The wide-effulgent blaze.

As thus they fared,
Two heralds vestured as in burning gold,
With faces beaming of celestial day,
Saluted them; and, with seraphic smile,
Besought in kind accordance, Where had lodged
Their weary feet?—What perils, conflicts, foes,—
What scenes of sacred solace and delight,
Had chanced and cheer'd them in their past career?
—These brief recounted, the celestial Pair

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Thus timely warn'd them.—'Well have ye approved
'Your love, your zeal, your patience.—Hold yet
'firm:—
'Two short, two final difficulties braved
'With faith unwav'ring,—then, (O blest reward!)
'In holy triumph, to go out no more,
'Ye win the sacred City!'*

Thus forewarn'd,
With trembling diffidence the Pilgrims craved
Their tendance; and with pensive step fared on,
Till the bright towers right opposite arose,
And in full view the dazzling portal beam'd.

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* The only remaining difficulties that awaited the Pilgrims, were *Death*, and *admission into the City*.

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Descending now, they reach that sable shore
The bourne of mortal pilgrimage.—A stream
Of fearful depth, by no safe bridge relieved,
Roll'd its dark waters in a sullen tide,
Turbid, and cold.—The Pilgrims gazed appall'd;
And, pausing, of their heav'nly Guides enquired
Some safer pass.

'One only,' (they replied,)
'Eludes this river: but no child of earth
'Save ENOCH and ELIJAH, ever trod
'That favour'd path, nor e'er again shall tread,
'('Tis heav'n's high mandate,) till the trump of
'doom.'

The Pilgrims thus admonish'd, sudden sunk

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To deep despondence; and around them cast
A melancholy gaze of drear dismay:—
But Christian, chief:—'And is it thus?'—(he cried)
'Across this fatal barrier must we pass
'To yon fair City?—May no friendly ford
'Bear our frail footing through the whelming tide
'Safe from the lowest deep?'

'Some surer ground'
(Replied the angelic Pair,) 'the foot may trace
''Mid these wild waters;—but no aid is ours:—
'To point that safer pass, or steer your course
''Thwart the dread gulph, we may not.—'Tis by
'faith
'In Zion's King ye must abide this flood;
'So shall ye prove the peril scant or deep,

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'As faith is firm or wav'ring.'

Thus prepared,
Shuddering they scann'd, then, plunged the deadly
tide:—
They plunged: and Christian suddenly borne down
By one tremendous surge, began to sink.—
'—Woe, woe is me!' (he cried, and, gasping,
clung
To his tried friend,) 'I sink in the deep mire!
'All, all his waves,—the billows of his wrath,
'Roll o'er my head for ever!'

'Cheer!—good cheer!
'Bear up with me!' said Hopeful:—'On firm
'ground,

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'On solid rock, *I* rest.—Take courage, then,
'My brother:—Be not faithless, but believe.'

'Alas!' sigh'd Christian; 'the fierce pangs of
'death,
'The bitter pains of hell, seize on my soul:—
'O never shall I see the happy land
'That flows with milk and honey!'

Wailing thus,
A swoon of deadly horror—a deep cloud
Of mortal darkness, on his eyelids fell,
And, from his wilder'd reason blotted blank
All sweet remembrance of those blissful days
That cheer'd his toilsome pilgrimage: While sins,
Oblivious deem'd, all roused in dread array

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From youth's frail dawn to that distressful hour,
Menaced the gulph of merciless despair!*
—Nor less the pow'rs of hell—fierce-banded fiends,
And fiery phantoms, haunted him; and wreak'd,
Desp'rate, their last worst rage.

---

* Death is aptly represented by a deep River without a Bridge, separating the believer from his heavenly inheritance; as JORDAN flowed between ISRAEL and the promised land. From this River nature shrinks back, even when faith, hope, and love are in lively exercise; but, when these decline, alarm and consternation may unite with reluctance at the thoughts of crossing it. The dreaded pangs that precede the awful separation of those intimate associates, the soul and body; the painful parting with dear friends and every earthly object; the gloomy ideas of the dark, cold, and noisome grave; and the solemn thought of launching into an unseen eternity, render Death the *king of terrors*.—But faith in a crucified, buried, risen, and ascended Saviour; experience of his faithfulness and love in times past; hope of an immediate

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Thus hard beset,
Scarce could his anxious friend bear his droop'd head
Above the whelming flood. Yea, oft he sunk
'Neath the wild surge, then, ghastly, rose half dead!

---

entrance into his presence, where temptation, conflict, sin, and suffering, will find no admission; and the desire of perfect knowledge, holiness, and felicity, will reconcile the mind to the inevitable stroke, and sometimes give a complete victory over every fear. Yet if faith and hope be weakened, through the recollection of any peculiar misconduct, the withholding of divine light and consolation, or some violent assault of the tempter; even the *believer* will be peculiarly liable to alarm and distress. His reflecting mind, having long been accustomed to consider the subject in its important nature and consequences, has very different apprehensions of God, of eternity, of judgment, of sin, and of himself, than other men have. Sometimes experienced saints are more desponding in these circumstances than their junior

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Amid these bitter woes, Hopeful, still safe,
Assay'd to solace him.—'Brother,' he cried,

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brethren: constitution has considerable effect upon the mind; and some men (like CHRISTIAN,) are in every stage of their profession, more exposed to temptations of a discouraging nature, than to ambition, avarice, or fleshly lusts.—A conscientious life indeed is commonly favoured with a peaceful close, even when forebodings to the contrary have troubled men during their whole lives: and this is so far *general*, that they best provide for a comfortable death, who most diligently attend to the duties of their station and the improvement of their talents, from evangelical principles; whereas they who live negligently, and yield to temptation, make, as it were, an assignation with terror to meet them on their death-bed, a season when comfort is more desirable than at any other. The LORD, however, is no man's debtor: none can claim consolation as their due: and, though a believer's experience and the testimony of his conscience may evidence the sincerity of his faith and love; yet he must disclaim to the last every other dependence than the righteousness and blood of CHRIST, and the free mercy of GOD in him.

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'Take courage.—I behold the dazzling Gate
'Wide open for our welcome; and the hosts
'Of yon bright City throng'd with outspread arms,
'To hail our triumph.'—

CHR. Ah! my friend! for *you*—
For you alone they wait. Your stedfast hope
Hath baffled *ev'ry* storm: and *now* it holds
Fast anchor in the skies.

HOPE. And such is *thine*;
Tho' fainting flesh dismay thee.

CHR. Nay, my brother,
If all were well within, my Lord would rise
To my swift aid. But oh! for my curst sins

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He shuns, and leaves me in the snares of hell.

HOPE. O yield not thus, my friend, to hell's
deep fraud:—
Remember—of heav'n's outcast foes 'tis writ,
"They have no bands in death: Their strength is
"firm:
"Nor are they proved or plagued like other men:"
—Thy darkness and distress speak not thy soul
From GOD cast off; or, that he frowns thy foe.
But thus he proves thee, that thy faith may plead
His mercies past, and trust him to the end.

At these all-cheering words, Christian revived:—
A settling peace o'ercalm'd him: In deep thought
He mused awhile; then, into sudden strains,

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With outstretch'd arms, and fix'd seraphic gaze,
Brake forth, all extacy:—' 'Tis He!—'tis He!
'My gracious Lord!—I see him once again!—
'He smiles:—he speaks:—"Tho' through the
floods thou pass,
"They shall not overwhelm thee:—Yea, though
plunged
"In the dread deep, lo! I am with thee there."[1]
—Thus nerved anew, they breasted the grim wave.
Fearless and firm: for now, on solid ground
O'er the safe shallow, Christian held his way;
While ev'ry raging foe, without, within,
Still as a stone, assail'd his peace no more.
All, all was cloudless rapture; till, the last
Dull clod of perishable clay cast off,

[1] Isa. xliii. 2.

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They sprang, immortal, to the realms of bliss.*

—So two bright stars, sunk to the wat'ry west
'Midst clouds and storms, at their dim setting plunge
The raging flood all cheerless; till, anon,
To fairer climes they mount, and beam abroad,
And add new glories to a brighter sphere.

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* The temporary distresses of dying believers often arise from bodily disease, which interrupts the free exercise of their intellectual powers. Of this Satan will be sure to take advantage, as far as he is permitted; and will suggest gloomy imaginations, not only to distress them, but to dishearten others by their example.—What may in this state be painted before the fancy we cannot tell: but it is generally observed, that such painful conflicts terminate in renewed hope and comfort, frequently by means of the conversation and prayers of christians and ministers; so that they, who for a time have been most distressed, have at length died triumphantly.

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